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"THE CHILD IN THE MIDST."

CHAPTER 2.

By Mrs. John P. White, Albia, Iowa.

The Child at Home.

THE HOME—THE CENTER OF A NATION'S LIFE.

"THE HOME is the center of a nation's life." The character of a citizen is determined in great measure by the character of his home training. There is no larger determining factor in the life of a child than the home. If every home in our land were an ideal Christian home the social and religious workers would find their greatest tasks reduced to a minimum; if every child were taught industry and thrift, the problems of the poor would disappear; if every child were taught the Golden Rule, greed and oppression would vanish; if every child were taught to be a total abstainer the temperance problem would be solved; if every boy were taught obedience to those in authority the courts would be idle and the prisons would be empty.

It is a sad fact that in our Christian land, even among the members of the church of Christ, thousands of homes are far from the ideal. We hear the cry of the decline of the family altar. Multitudes of children grow up in homes where both parents are Christians and yet they never hear a chapter from the Bible read nor a prayer offered except it be a blessing at the table.

Our children will find pitfalls and snares and temptations all along their pathway and they need to be held lest they fall. How can we expect them to live the overcoming life if we send them forth from prayerless homes?

But even though this lack of Christian home training is apparent in many places, we do have ideal homes dotted all over the land and these are the strength of the church and the bulwark of the nation. It is of such that we speak when we are making our comparison between home life in a Christian land and home life in a non-Christian land.

"The greatest gift Christianity has to offer to a non-Christian land is the introduction of the power of the Christ life into the homes of that land."

Dr. Dennis says: "The reconstruction of the family, next to the regeneration of individual character, is the most precious contribution of missions to heathen society, and we may add that it is one of the most helpful influences which can be consecrated to the service of social elevation. In the effort to hallow and purify family life we stir the secret yearning of fatherhood and motherhood; we enter the precincts of the home and take childhood by the hand; we restore to its place and power and winsomeness in the domestic circle the ministry of womanhood; at the same time we strike at some of the most despicable evils and desolate wrongs of our fallen world. Nothing in the history of human society, except the teaching and example of Jesus Christ has wrought with such energy and wisdom in introducing saving power into social development as a sanctified home life."

When we speak of making a comparison between the home life in Christian and non-Christian lands there is no comparison to be made. We have been singing "Home Sweet Home" all of our lives. But this is an unknown phrase on the other side of the world. As far as I have been able to learn no language of non-Christian peoples contains even the word "home" for there is not an equivalent idea in the mind. It is rather difficult to convey to such people the true meaning of the word. It suggests to them things wholly material. They think of brick and mortar and furniture.

But home is:

"Not the mansion marble-tiled;
Not the tapestries of gold;
Not the silver, costly styled,
Nor the masters rich and old,
Home is not rare fortune's strokes;
Home is folks.
Not the cottage, wood or stone;
Not the table bounty spread;
Not the halls where mirth is known;
Not where ease has made her bed;
Home a sweeter thought provokes;
Home is folks."

—John R. Clements.

To people who have not grasped this idea it is hard to make clear that finer meaning which Dryden expresses when he says: "Home is the sacred refuge of our lives."

PATRIARCHAL HOME LIFE.

How can they understand? Ignorant little girls are thrust into the responsibilities of life without their own consent, at an age when they do not realize the importance of their position. The patriarchal system prevails in most Oriental lands. In such homes there is neither order nor system. Grandfather and grandmother are the rulers but the miscellaneous sons, daughters, daughters-in-law and grandchildren are not always willing subjects and the lack of harmony is in evidence at all times.

Family Discipline.

The lack of any proper discipline among the children is noticeable. To be sure they beat the little folks but that does not always bring the desired results. Mrs. Malcolm relates incidents of extreme cruelty being shown in Persia. She tells of mothers biting their children because they were disobedient or in some way troublesome.

In Chinese home life the discipline is very rigid and severe. Obedience and respect are required of the child. "His home life is therefore constrained and dull. The child must walk behind superiors, sit only when bidden, speak only when questions are asked him and salute superiors by correct designations." He must rise from his seat when superiors approach. If accused of anything, if he is a proper child, he must never contradict nor explain. Such an offense calls for a double punishment.

Yan Phou Lee in referring to this method of discipline says: "I lived the years of my childhood in a shrinking condition of mind. Like all youngsters, I wanted to shout, jump, run about, show my resentments and affections, give my animal spirits and affectionate impulses full play; but like a colt in training for the harness, I was checked and curbed, my tongue was bridled and my feet clogged by fear of my elders. My father was a stern man as was his father before him. I remember him vividly by the beatings I got from him. Yet he was truly good and kind.

"Though the times when I required punishment were comparatively rare, I remember a constant sense of dread lest I should do something out of the way of a well-bred Chinese lad. The bamboo rod hung over my head like the sword of Damocles. My mother saved me from its blows many a time by giving me timely warning or by keeping my misdemeanors from my father's knowledge. But she was not so foolishly indulgent as to spare me when I truly deserved punishment."

This method fosters sullenness and a spirit of rebellion which fear alone keeps under but it is deemed necessary for the preservation of authority.

HONOUR THY FATHER AND THY MOTHER THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE.

HONOR THY FATHER AND THY MOTHER.

On this side of the water we strive to make our children understand that the fifth commandment includes both father and mother. Here we expect that the mother shall be worthy of honor. She has generally as much education as the father has and her opinions are of value in the settlement of any family question.

On the other side of the world it is different. To be sure in China, Japan and Korea old women are given honor but the mother as a young woman, who is with her children during the formative period of their lives, receives little consideration or respect. The woman, married when but a child and kept at home, has little opportunity for development. In many cases the boy husbands continue their education for years after their marriage. They grow away from their wives; they are advancing while the wives are standing still. The great difference in their intellectual status is apparent to the children. This, coupled with the lack of respect shown by the husbands, makes the children discount the mother's opinions.

The oldest boy of a family, whether in Africa or in Asia, very soon understands the honorable place which he holds. Indeed in many places the mother is a cipher until he arrived. Now she is the "Mother of Mahmoud" or "Mother of Yuseph." This son at a very early age tries to show his superiority over his mother. Our text-book gives an illustration of a little lad of four years of age being praised by his father for striking and kicking his mother.

That such incidents occur in other places is shown by an incident given by Dan Crawford in "Thinking Black." He says: "The little black fellow walked straight up to his mamma and let her have a sounding smack in the face. Angry? Not she. Dissolving in smiles she looks proudly at her offspring, 'What a splendid warrior he will make!'"

Even the wisest mother would find it difficult to give her children any proper training while numerous relatives stood around making various suggestions. Milligan tells of the discipline among the "Fetish Folk of West Africa. In that part of the world the child calls his parents, grandparents, uncles and aunts all 'father' and 'mother' and all of them take a hand in bringing him up,'' and the author remarks, "It must be admitted that no better way could be devised for bringing up a first class savage.''

CHILD MARRIAGE.

Much has been written in former text-books on child marriage in non-Christian lands. The facts we know but the terrible consequences we cannot imagine.

Child marriage is common in all lands where Christ is not known, but in no country is it so prevalent and so horrible as in India. A chart prepared by Miss B. F. Bennett and used at the Northfield Summer School of Missions speaks eloquently of the distressing conditions in India.

A COMPARISON.
IN THE UNITED STATES
19,636,348 CHILDREN IN SCHOOL.
IN INDIA
12,281,000 MARRIED CHILDREN.
481,000 WIDOWED CHILDREN BETWEEN 5 AND 15.

It is encouraging to note a growing sentiment against this custom in some quarters. A Mohammedan wrote recently in an Arabic Daily in Cairo these words: "I am an Egyptian, and speak of that which is customary in my land, yet I wait to be shown that the Moslems of India, of Yemen, of Syria, or of Persia are in any better case.*** The first step in our faulty marriage system is, that of marrying boys of thirteen to girls not more than ten years of age as is the custom. This custom is like making a fire of tender green branches; you benefit not by its warmth, but you suffer much from its smoke. How many of us have suffered from this cause? The excuse given for it is to preserve our youth from impurity. But what a feeble excuse—silence were better than such.''

In other places also, where Christian education has influenced a community this sentiment against early marriage is becoming more pronounced.

THE DIVIDED HOME LIFE.

The separate life of the men and women in Oriental families is altogether different from our Western mode. The family meal is unknown. How much we attach to this feature of our home life. What sweet fellowship and companionship we enjoy three times a day. And company dinners! How we enjoy them! Whether we be guest or hostess or cook, we love to meet around the family board and break bread together. Think of the emptiness of life without the family meal. In China, Korea, Turkey, India, Syria, Persia, Egypt and many other countries the custom is for the men and boys to eat first and the women and girls eat afterwards in their own apartment. After the boys become good-sized lads they naturally sit with the men, while the girls remain with the women. It follows that with this separation the conversation in the respective rooms is such that it is "not lawful to be uttered'' in polite society. The very narrowness and lack of knowledge of world events lead to debasing topics of conversation. There seems to be a morbid desire to dwell on impure subjects. Parents often teach their children to swear. They think it bright and witty for a wee lad to be able to use vile oaths fluently and they laugh at his attempts.

Children are neither ignorant nor innocent very long. The atmosphere

THE FAMILY MEAL IS UNKNOWN IN EGYPT. FATHER AND SONS DO NOT EAT WITH MOTHER AND DAUGHTERS.

surrounding them is vile with debasing and degrading thoughts.

Another feature of the home life is the lack of harmony which results in open quarrels. If the divorce courts here should be taken as an index of the home life of the United States one might conclude that quarreling is a characteristic of our homes also. Alas! there is much to regret here. But while there is a deplorable amount of domestic infelicity all over the land there are still the thousands of Christian homes where Christ is honored and where His peace holds all hearts together in loving and never dying affection.

There may be family quarrels here that are never heard of outside the walls of the house, but the Oriental people in some lands at least are noisy about theirs and call on all the neighbors to act as witnesses and jurymen.

Almost any day in a village in India or China or Egypt one may hear excited people shouting at each other, while the leading lady pours forth curses on the offending sister, husband or mother-in-law as the case may be.

THE MISSIONARY HOME.

Of all methods that have ever been tried for elevating the homes in non-Christian lands nothing has ever equalled the demonstration given by the missionary wife and mother. The missionary home is a revelation. The order and neatness of the house, the systematic method of managing household affairs, the family meal, the discipline of children, the family altar—these and numerous other things impress the people in a remarkable way.

If any woman whose time is largely occupied with home duties in the foreign field, thinks that her life is not counting for much, she is mistaken. She might talk for hours to a group of women about the necessity of bathing the baby, for example, and her hearers would not be much impressed but let some women come in to see her just when she is in the act of giving the baby a bath. They are filled with amazement that she should actually put the baby in water when he is so little. But when she has dressed the little one and turned the sweet pink fragrant little bundle over to one of the women they begin to exclaim, "Ah, if we were rich we would do this too." The missionary mother explains to them how they may carry out this plan in their own homes. She gives the mothers of small babies some little toilet accessories and they go away with some new ideas germinating.

In South Africa a missionary wife found a gulf between herself and the native women. They would bring her gifts to show their goodwill but she seemed to be a creature apart from them. She walked beside her husband or indeed in front of him instead of following at a respectful distance. She ate with her husband, she let him carry her bundles. She ate milk and fowl and eggs, which were tabooed food for women. She was indeed strange to them.

Sometimes she would give them medical help and she seemed to be even further set apart from them, for in their gratitude they would roll in the dust at her feet and address her as God. The gulf gradually lessened, but Mrs. Fraser says: "Nothing proved so great an asset in establishing intimacy with these primitive women as motherhood. Such a great experience in common swept away the minor differences between white woman and black, for the elemental things in life mean very much to them. The tremendous missionary value of a white baby ('Our little sister born in our country,' they would say) among a primitive people in breaking down the barriers of tongue and color was proved. Their interest in her growth and progress gave abundant opportunities for discussion of child life and made is possible to demonstrate triumphantly in practice theories they had formerly rejected as impracticable."

THIS SHOWS THE HAPPY CHILDHOOD IN HOMES OF AMERICAN MISSIONARIES IN EGYPT. (Four homes are here represented).

It is the missionary wife and mother who can teach the native mothers how to prepare bottles for babies, how to avoid contagion and how to care for the varied needs of the little ones in their homes.

Something that has been introduced for the physical good of the child is a sort of Domestic Science Department among some of the African tribes. Many children and older people as well are invalids simply because of poor nourishment. It falls to the lot of Mrs. Missionary to introduce new ideas on diet. In South Africa where cows, milk, fowls and eggs are abundant the mother ignores milk, eggs and broth for sick folks. These articles of food are not allowed her to eat and it is not surprising that she has little interest in preparing them for others. All she knows how to prepare for the sick is a thin gruel, unsweetened and unsalted. Children suffer from malnutrition which manifests itself in chronic sores and other maladies.

The missionary finds here a large field for demonstrating food values. "Using only native clay utensils and clean pieces of stick instead of spoons and forks, the women are taught to prepare beaten-up eggs, custards and milk foods, sweetened with honey. Nothing is used that they cannot procure for themselves. Practical demonstration is given of the palatable nature of the dishes prepared, when the pupils' babies are turned loose upon them. The preparation of sago and arrowroot, the making of syrup from sweetened cane and the baking of scones and sweet cakes from the native flour are demonstrated for the benefit of go-ahead housewives."

Sometimes the Oriental mother desires to follow Western styles for children and then she comes to the missionary mother for assistance. She is so sure of the white woman's ability in all lines that she is surprised that a pattern is needed. She had supposed scissors and cloth the only requisites for cutting a garment. Many a missionary has spent precious hours in thus assisting ambitious mothers in their efforts to clothe their little ones in new styles.

The missionary lives in the proverbial "glass house." His doings are all open and known to the community at large. His door stands open. The teacher, the Bible woman, the colporter, the student, the native pastor, the native Christian, the poor, the needy, the sick, the outcast, the business man, the diplomat, the religious teacher, these and scores of others pass in endless procession through the missionary home.

To be sure they have their eyes open to look for any strange happenings among these foreigners. No finer lesson have they learned than that of deference and respect shown by the husband to his wife. The little courtesies and kindnesses manifested are an object lesson and have inspired many an Eastern man to go home and do likewise.

The conclusion of the whole matter is this: The gospel of Christ lived day by day in the family will produce the ideal Christian home. Millions upon millions of little children all over the world need sympathetic care, educated mothers, Christian homes. There is just one way for them to receive these blessings and that is through the teaching of Jesus Christ. There is just one way for them to receive this teaching and that is through the messengers of the cross.

Upon no one does the responsibility for winning the world children rest more heavily than upon "our great organized motherhood." What are we going to do about it?

QUESTIONS FOR GENERAL DISCUSSION.

1. Do you thinks a family altar would improve the home life of new converts in India?

2. Would you recommend it to all our native Christians in India, Egypt and the Sudan?

3. Do you think family worship is on the decline in our own land?

4. If so what can we do to revive it?

5. Would it be helpful in your church to have the pastor preach a sermon on the "Family Altar?"

6. If you were conducting a series of six mother's meetings in India, what subjects would you choose?

7. If you were a missionary wife and free to choose your own work, what line would you take up for the children in your field?

8. Which is more essential for the elevation of home life in non-Christian lands, the education of boys or girls?

Junior Study--Our World Family.

By Mrs. J. P. White.

MOTHERS AND CRADLES.

The Story for the Children.

NAMING THE BABY.

I wonder how many of you have a baby brother or sister. (Call for names). Do these names have any meaning? Probably we never thought of that before. We remember when we named the baby. Everybody in the house just thought and thought and talked and talked. We wanted the very sweetest name we could find and we wanted to choose one that would sound well with the last name, but when we were choosing we did not think much about the meaning. In Bible times you will notice that the names had a special meaning. Jacob means "Supplanter;" Daniel means "God is my judge;" David means "Beloved." You remember that the Holy Child Jesus was given a name according to the directions of the angel: "And thou shalt call His name Jesus because He shall save His people from their sins."

In many lands today babies are named in a peculiar way and are given names that have some special meaning. In Persia when the baby is a week old the mullah (priest) comes and after reading from the Koran and saying a prayer he calls out a name for the baby which the parents seem willing to accept.

In another country the baby is not named until he is three months old. A great feast is made and some remark is taken for a name. For example one little fellow who was plump and round and strong was being admired by the guests. His mother said, "Is he not well-shaped?" "Yes indeed," the guests said. "Why not call him 'Well-Shaped?'" So "Rabaho" which means "well-shaped," baby was called.

In Egypt the children are given such names as "Beautiful" and "Beloved." These names may be used for both boys and girls. If a boy is to be called "Beloved" he will be "Habeeb" and if a girl is to be called "Beloved" she will be "Habeeba."

In China sometimes children are numbered One, Two, Three. One naming is not sufficient, however. A boy will be given a milk name, a school name and later a married name. It is a bad blunder to call a married man by his baby name or school name.

They have some very curious names. Some are sweet and some are just the opposite. "Beautiful Autumn," "Charming Flower," "Lucky Pearl," and "Joy" are pretty names, but what girl would like to be called "Little Slave," "Big Feet," or "Crooked Nose?"

Boys have odd names also, "Bald Head," "Have a Mountain," "Have a Garden," and "Have a Fish." The names of two great Chinese men are: Wu Ting Fang meaning "Fragrant Palace," and Li Hung Chang meaning "Illustrious Bird."

HOW SOME BABIES ARE TREATED.

We hear that many babies in non-Christian lands are treated very badly. Baby girls are often very unwelcome and their parents and brothers and sisters do not seem to love them very much. We love a baby sister as much as a brother but it is different in lands where Christ is not known. If parents are very poor in China and have more girls than they know how to feed they will sometimes take them out and sell them to some one for slaves. The people of China have what is called ancestor worship. A tablet is set up in which the spirit of the dead ancestor is supposed to stay. Offerings are made to the spirits. Girls cannot perform this act of worship and that is one reason why they can spare the girls so easily.

Among the richer people great pains are taken to preserve the lives of the children. Large sums of money will be given to the idol in the temples and promises of presents every year if the god will spare the life of the child.

In Egypt and other Mohammedan lands the people are very supersitious about the Evil Eye. They believe that by tying charms over the baby that sickness and death will be prevented.

BABIES' CRADLES.

In different countries mothers have different ways of caring for their babies. It is interesting to hear about some of the cradles that they use. In Persia, Syria, Armenia, little rude cradles with rockers are used for the babies. As the rockers are short and the floors rough and uneven, baby often gets quite a jolting. In Telegu land and also in Africa a kind of little hammock is used. This is often hung on a tree and swings back and forth in the breeze. They ought to have our lullaby:

Rock-a-bye baby on the tree-top,
When the wind blows the cradle will rock.

In Japan the older sister ties baby on her back and so comfortable is he that he does not object when she runs about and plays ball and hopscotch.

In Egypt the mother and older sister carry baby astride the shoulder and the little tot soon learns to hold on and allow mother to carry a jar of water or a basket of vegetables on her head. But mother has a very simple way of rocking baby. If you were to look down a narrow street of an Egyptian town almost any day you might see women sitting on their doorsteps talking to each other. The one who has a little baby will put her two bare feet out in front of her, plant the heels on the ground, turn up the feet at a proper angle and just the right distance apart and there she puts baby and rocks him to sleep. It looks uncomfortable enough but the wee fellow seems to enjoy the movement and appears contented.

When our missionaries first went to the Sudan they wondered why they never saw any small babies. The found out that the mothers carried babies in baskets on top of their heads just as they carried vegetables or eggs. The little fellows lay so still and the mothers walked so carefully that no one ever guessed what was in the basket.

"IN RED MAN'S LAND."

HOME MISSION STUDY IN SIX CHAPTERS.

CHAPTER 2.

The Red Man and the Government.

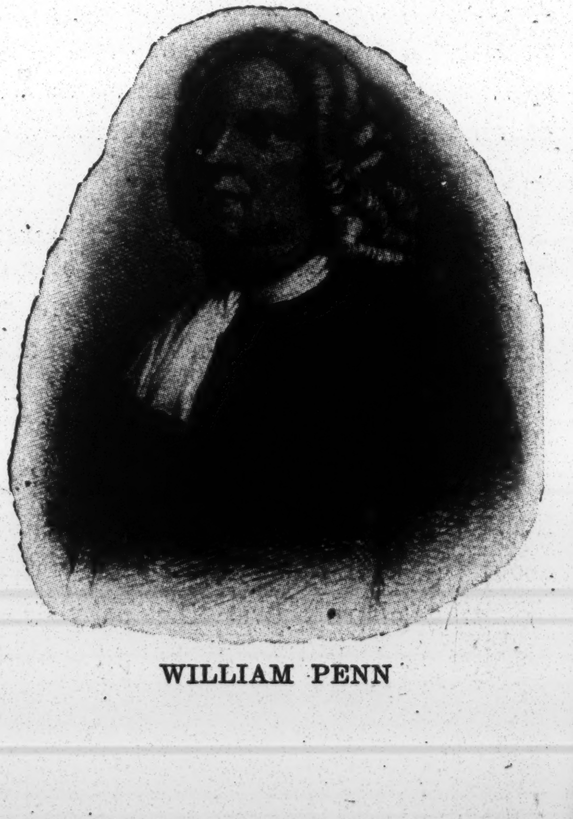
By Mrs. S. S. Wilson.

> **"The Indian race is the one which the people of the United States have most to dread at the judgment bar of Almighty God."**
> **—Wendell Phillips.**

IN CONSIDERING the relations between the United States Government and the Indian, the student should try to assume an attitude of fairness, for though at times his mind may be revolted by tales of savage treachery on the part of the Native American or shocked by the spectacle of perfidy committed by the Caucasian, yet it must be remembered both that the Indian had bitter provocation to his barbarous deeds and that the white race has done a vast amount for the welfare and uplifting of the aboriginal people. The record of neither side is totally black nor immaculately white. It befits us to view the whole matter in the spirit of frankness and candor; and where the white man has done wrong, to make our endeavor to rectify his future conduct toward a race much to be commiserated.

Whether or not the Causacian had a right to appropriate the land of the Indians is a point that now scarcely demands much discussion. It is an age-old question as to the domination finally by the more civilized peoples. Sympathetic as we should be with the sadly wronged native and interested as we may feel in his distinctive customs and arts, we cannot agree with those who believe that he should not now be approached by the missionaries but should be urged to foster his aboriginal traits and habits. Individual and picturesque as these may be and worthy of record as part of the history of humanity, we yet feel that the Christian white man has something superior to offer to a barbarian, both as regards spiritual and temporal things. With the older generation, perhaps little can be done save to present to its members the Saviour Who is suited to the needs of all men, irrespective of custom or costume; but would it not be well also to environ the younger Indians with the refinements and appliances of a sanctified civilization?

In too many instances the coveted territory was not wrested from the savage in legitimate warfare, but obtained from him through some pretence, or by the short cut of a ruptured treaty. One thing is clear, that might does not make right and that deceit cannot give just claim. The possessions of the



WILLIAM PENN

Indian should have been acquired from him through honorable purchase. He seems not originally to have resented the coming of the white man, and his ferocity toward the latter was assumed in wreaking vengeance upon him after he had been the perpetrator of deep wrongs. The attitude of William Penn and of the Friends generally toward the Indians was that of pacification; and this was rewarded by the amity and allegiance of the native. Outrage has been committed on both sides, crimes now impossible of adjustment. But the white man was the intruder; it became him to be conciliatory. He was nominally a Christian; to exhibit the spirit of love instead of greed had been his honor. In both particulars, too often has he failed.

And yet it was inevitable but that the old order must change, and the Indian eventually become a civilized man.

The Anglo-Saxon of today thinks but seldom, except as a matter of ethnological interest, from what tribes he may, long ago, have ultimately sprung, and the Red Man, in like manner, must learn his lesson of amalgamation. The strong desire is that there should be brotherly cooperation in this transition; that the unavoidable, yet to the Indian necessarily sad, merging of his race into that of the pervasive white should be accomplished in the spirit of that Saviour to Whom all peoples are alike in the need of salvation. The case has been in the past far otherwise; but better policies now prevail, and we may trust that, very largely under the influence of Protestant missions, the Red Man shall, without any rude forcing of his race loyalty, be made possessor of the privileges of this land which has afforded asylum to so many nationalities.

But let us see just what has happened to the Indian since that day when his wondering eyes beheld the white invader. It is unnecessary to speak here of the various discoverers, adventurers and colonists who, actuated by diverse motives, sought, centuries ago, shelter or gain in the New World. These came from Spain, England, France, Holland and Scandinavia, and found an untutored race, kindly disposed in most instances, but soon fired with animosity toward the intruders when these exhibited arrogance, cruelty and treachery. The wide country was not thickly settled, and while estimates of the native population in North America at the time when the white pioneers arrived differ widely, we probably shall do wisely to accept the calculation of Mr. James Mooney of the Bureau of Ethnology who places the figures at 1,148,000, of which it is supposed that 846,000 were found within the present limits of

EARLY SETTLERS BUYING LAND FROM THE INDIANS the United States, 220,000 in British America, 72,000 in Alaska and 10,000 in Greenland.

The same authority states that the original total is now reduced to about 403,000. It was likely with more than a million of people, then, scattered over wide spaces, and with sufficient variance among tribes to make dealing with them an uncertainty that the early statesmen of the Colonial period and later were called upon to deal. Such a process would be found difficult through (a) the great gap between the temperament, experience and aims of the two races. Speaking generally, we may say that the nature of the Indian seems to have been instinctively confiding, while the Caucasian was artful. The latter was often full of cupidity; the former, so long as his hunting grounds were undisturbed, cared little to extend his territory or to heap up possessions. The industries and crafts of the one bore small resemblance to those of the other. The white man inclined to the study of books; these had no part in the education of his swarthy opponent. The ambitions of one people meant little to the other. The taciturn redskin must seem stolid and dull to his voluble foe, while the simplicity and honor of the Aborigines would appear contemptible to the more sophisticated and hypocritical white man. The utter savagery of the native would be revolting and enraging to the civilized stranger, and the standards of one race would be most antipathetic to the other. (b) Another obstacle in the way of making formal treaties with the Indians would be the usual dispositions of both parties, suspicion on the one hand, and too often greed upon the other, with antagonism on either side. (c) A third serious difficulty was the diversity of language and the lack of adequate interpreters. Genuine misunderstandings would hence arise. (d) Variance as to business conceptions—if we may so speak in this connection—would be an interference, as would also be (e) the inability of the Indian to define exactly the limits of his property, and the (f) differing ideas respecting that property, the native experiencing difficulty in considering land as purchasable. (g) Another hindrance was the ignorance of the settler as to the topography of the district. (h) Misunderstanding was attendant upon the peculiar tenure of land among the aborigines, such being tribal and not individual. (i) The supreme cause of difficulty was not infrequently the lack of the grace of God in the hearts of the two parties—and the great burden of the blame here must rest upon the more enlightened race. It can scarcely be reasonably doubted that had methods of conciliation been invariably pursued toward the Aboriginal American, misery, prolonged and bitter misunderstanding, and needless bloodshed might have been obviated. There has been but little trouble with the Indians in Canada, where faith has been kept with them from the beginning.

That the white man should conquer was predestined and inevitable. The inscrutable Providence of God designed this; the progress of the world necessitated it. Subordinate forces favoring the triumph of the Causasian were found in his own enterprising and resourceful and tenacious character; his cohesiveness with others of his own race; his superior knowledge and civilization; his ability to use firearms and his possession of horses, both of which he brought into the country. A strange victory has been his, helped by disease and intoxicants—to force back an indomitable people, segregating them in reservations, spending millions of money

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and vast energy alike in seeking to subjugate these mortals and then to provide for them, until now the white man waits, expectant that the new methods of treatment and the passing of years shall effect the reciprocity and the absorption of the North American Indian. It is not difficult to see the great burden of responsibility, both secular and sacred, that the white race must bear in the wake of dispossession.

Leupp states that, "The Indians are the only race of people distinctively mentioned in the Constitution of the United States. They are the only race living on this continent who have a body of statutes all to themselves, and appropriations for their benefit noted by Congress in a separate annual budget. *** Two committees of Congress handle the Indian budget, and consider and report upon bills affecting the administration of Indian affairs at large."

Until March 3, 1871, the United States Government negotiated with the Indians by means of treaties ratified with the tribal authorities. Since that date, relations have been determined by simple agreements. It will be understood that in speaking of Governmental and political dealings with the Red Men, we are considering only those in the United States, as it is with these alone that our text-book and we ourselves are strikingly concerned.

That this Government has made serious mistakes in the handling of its Indian policy is commonly admitted. But let us, in justice, view some of the towering obstacles in the path of just legislation. In addition to the difficulties already noted in the matter of establishing treaties, we may mention:

1. The distance which in most cases intervened between the legislating body and the subjects of its enactments.
2. The nature of the Indian himself as he had gradually become alienated and hostile.
3. The crass ignorance as to aboriginal conditions, irresponsibilities, habits of thought and needs.
4. The prevalence of bestowing offices of authority as political prizes.
5. The perfidy and rapacity in many cases exhibited by these agents.
6. The erroneous conception that what was suitable for the white man was equally adapted to the Redskin, though the latter might be in vastly different circumstances.

One writer says, "When it is remembered that all laws and appropriations are passed by the votes or the silent consent of more than five hundred members of the two houses of Congress, that probably not one-fifth of these know anything at all about Indians, and that, of this small group, it is doubtful whether a dozen know anything of tribes outside of the borders of their own states respectively, it argues pretty well for the industry and interest of a few men that we obtain any legislation of real value."

The reader may be interested in a brief statement of the formal Government machinery for the care of the Indians, as this is at present arranged. There are between five and six thousand employees in the Indian Service, subordinate to the Commissioner of Indian Affairs, who is held responsible by the Secretary of the Interior. This Commissioner and his Assistant are appointed by the President with the consent of the Senate, and they employ a Chief Clerk. On what is designated as "the Field," are Superintendents and Agents, the latter being now the Superintendents of the local Indian schools. Under these officials come clerks, teachers, physicians, artizans, farmers, mechanics, engineers, cooks, matrons, etc., specialized industrial instructors, interpreters, police and so on. There are, moreover, five Inspectors, reporting directly to the Secretary of the Interior, and certain Special Supervisors who take their orders from the Head Commissioner. There are particular corps for engineering and irrigation and for other legitimate needs. The suppression of the liquor traffic among the native race has its staff also. It would be impossible to mention every ramification, but enough has been said to indicate the complexity of this Service. Aside from all this, is an unsalaried body of ten men, called the Board of Indian Commissioners, and appointed directly by the President.

Gradually, the majority of the Indians had been pushed back from the Atlantic seaboard, on beyond the Mississippi. Reservations, each with a controlling Agent, had been assigned to the Native people. This setting aside of fixed districts of abode was intended for the good of all parties. Not only did it provide the Indians with homes and with land—it is estimated that in the one hundred and eighty-six reservations reported in 1911, there was a total acreage of 72,140,194, and more than six thousand acres have been added since—but it put an end to disputes about boundaries; and, by bringing the natives more compactly together, made the process of controlling them less complicated. But they, unfortunately for the success of the plan, did not always choose to stay in the region assigned.

Their marauding expeditions were usually cloaked under the pretence of hunting, and to counteract this, the whites began a systematic extermination of the buffalo and the other creatures upon which the aborigines largely depended for food and for such articles as could be made from the skins of animals. To this day, one great grievance voiced by the Indian against the dominant race is this deliberate destruction of a valuable source of supply. It being cut off, necessity arose for the Government to undertake the provision of rations, food, blankets, clothing to all Indians who behaved themselves quietly on the reservations. And this scheme, through good of intention and perhaps the wisest at the time, proved fatal to all habits of industry or of thrift. Idleness had its proverbial outcome in mischief; and from this paternal pauperization, laziness, drunkenness, gambling—ever a special fault of the Red Man—debauchery and degradation resulted. The radical change of habits and food brought disease. Agricultural

OLD INDIANS ON ISSUE DAY

instruction was offered, and the children had the opportunity of education. But little real advantage accrued from these benefits, for the Indian cared little for farming or books. Designing white men defrauded the ignorant natives, while unscrupulous agents could easily by cruel and iniquitous practices ensure their own gain at the expense of their helpless charges. Reprisals took place. Outbreaks arose from time to time, and it was evident that some change must be effected. An experiment had been made in testing the Indians in self-government, by establishing five tribes in a district called Indian Territory—now Oklahoma—and allowing them the privilege of practically ruling themselves. But for this form of independence they were not ready, and the project was abandoned.

The story of the reservations is clearly told in our text-book, and this gives also a lucid explanation of the allotment system which followed. In 1887, chiefly through the advocacy of Senator Henry L. Dawes of Massachussetts, was passed the General Allotment Act. This authorized the President of the United States to divide the land of the tribal reservations into blocks of forty, eighty or one hundred and sixty acres and to assign one of these divisions by patent to every man, woman and child among the Indians, thus: a quarter of a section to each head of a family, an eighth of a section to single adults and orphans, and one-sixteenth to each dependent child. The restriction was placed that the Government should hold the land in trust for twenty-five years, the owner being at the expiration of this period granted a title in fee. He had, however, all the privileges and duties of citizenship, except that he could not sell nor encumber his land or its natural resources; and that, although possessing the right to vote, he need pay no tax.

One may readily see how abuses would soon creep in. The Indian had little skill in farming; his white neighbor was eager to rent or lease from the native, and although the Government did not favor this, it was nevertheless done. On the funds received, he could live in idleness, with the customary outcome. His ignorance rendered him an easy prey to designing and corrupt politicians, and his power of the ballot was abused. In protection to himself, it became necessary, in 1906, to amend the Dawes law by the passing of the Burke act, which postpones citizenship "until the expiration of the twenty-five-year period of trust, at the same time giving jurisdiction over the allottee, in the interim, to the United States." Moreover, the Secretary of the Interior may, at his discretion, emancipate a trustworthy allottee and give him a full title to his tract of land before the expiration of the twenty-five years. The 1913 Report of the Commissioner of Indian Affairs informs us that "it is estimated that there have been allotted to 180,000 Indians about 34,000,000 acres and there remain to be allotted about 39,000,000 acres. There are nearly 120,000 unallotted Indians. There has been expended for allotment work heretofore completed about $4,500,000, and it is believed that it will require at least $3,000,000 to complete the allotment work."

This plan, though still far from working to perfection, bids fair to ameliorate the condition of the Indian. Among the regulations for his benefit, we may note that it is illegal to give or sell intoxicating liquor to a member of the native race until he becomes a full citizen.

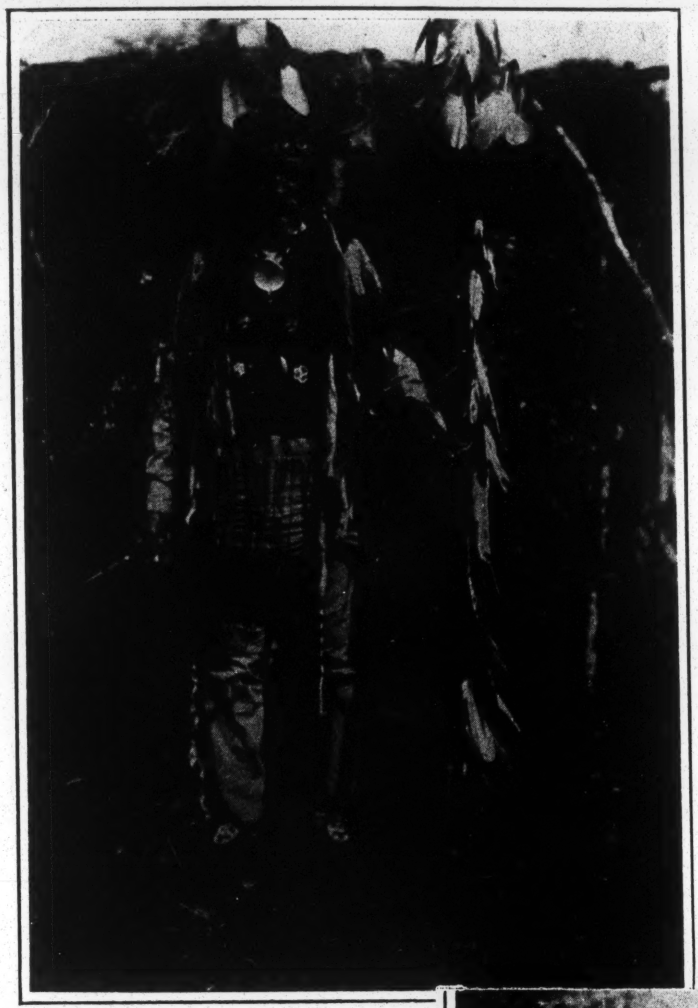
The office of Agent as formerly conducted has now been abolished, and its duties are accomplished by Superintendents of the local Indian schools. This, we are told, brings improvement. How great is the importance of having proper people in these subordinate places as well as in the higher offices of the Indian Department. Rev. A. B. Dickie emphasizes this thought in the August, 1914, issue of this Magazine. By this granting of lands, it has come about that the native people are possessed by considerable wealth. The statement is officially made that "there are about 6000 employees in the Indian Service, who supervise the affairs of about 300,000 Indians, whose combined property is estimated to be worth nearly $900,000,000." Timber, oil and gas are found in some localities upon the reserved lands; but it must be remembered that the occupant is limited in his ability to dispose either of his land or of such of its products as have not come through his instrumentality.

Moreover, this wealth is not evenly distributed. For instance, it is said that the Osages are the richest people, per capita, in the world; but some other tribes are almost utterly destitute. The Government has large funds in trust for the Indians, and it is, in addition, trying to afford suitable opportunities for work in various lines. From "The Indian and His Problem," we give the following extracts: "The books of the United States Treasury show trust funds (Indian) deposited there, actually or constructively, to the credit of a number of tribes, aggregating about $38,500,000, and yielding an annual income, from interest at four and five per cent., of more than $1,800,000. The capital sums due individual tribes range from $8,000,000 for the Osages down to $3,000 for the Shoshones and Bannocks. They are the fruits of all sorts of negotiations with the Government from 1837 to the present day. Sometimes the Government has induced a body of Indians to remove from lands which they have been occupying, and take up their residence on others selected for them, obligating itself for a specific sum in consideration of their compliance. Sometimes it has bought part of their lands outright and deposited the purchase price in the Treasury for their benefit. Sometimes it has taken over lands, and sold them for the account of the Indians lately occupying them, and deposited the proceeds in like manner.***

"Besides the funds really and nominally in the Treasury and bearing interest, some tribes derive income from special provisions in their treaties.*** Two sources of tribal income have yet to be mentioned. They are styled respectively, for bookkeeping and statistical purposes, 'gratuities' and 'proceeds from labor and miscellaneous.' Into the first group enter the sums annually voted by Congress for the support of tribes who have no treaty funds, or whose funds are deemed inadequate to their needs.***

"Proceeds of labor may be a rather misleading term, as it covers rents from leased tribal lands, and proceeds of sales of cattle from tribal herds which, on most reservations, have been cared for largely by white employees of the Government. Into the miscellaneous category also enter such items as money from the sale of lots in town sites laid off on tribal lands, and of stone and timber and rights-of-way; besides bonus and royalty collections on leases of ore and coal mines, asphalt beds, oil well privileges, and so forth."

In summing up the relationship between the Red Man and the Government, we may say that while grave blunders and acts of injustice on the part of the latter may have been committed, these

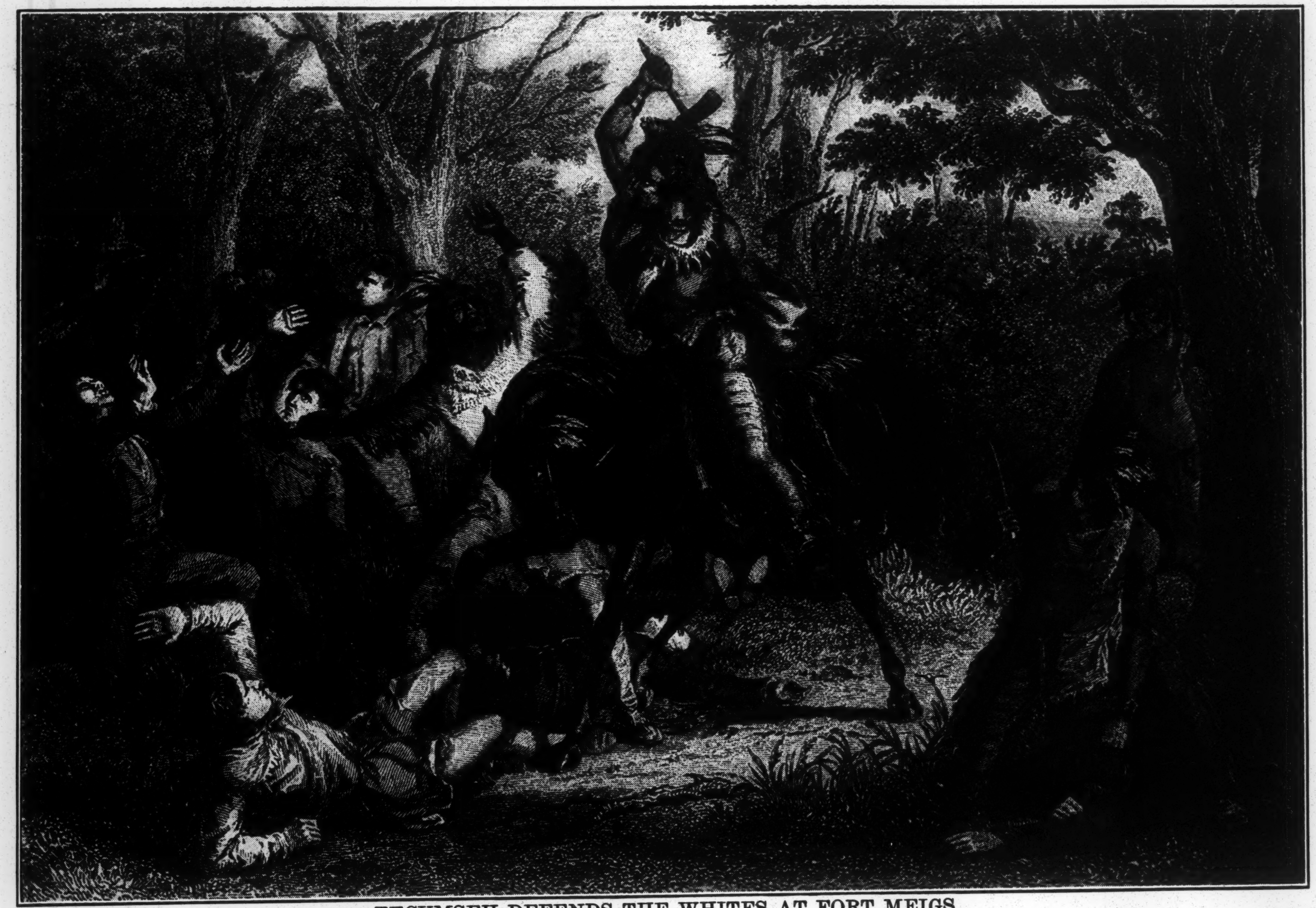


OGIMANWININI OR
"CHIEF OF MEN," AN OLD
TIME WARRIOR.

In his hand he bears his staff or badge of office as a war leader. The two eagle feathers he wears denote blows struck against the Sioux.

A WARRIOR AND HIS SON

By permission of The Southern Workman



TECUMSEH DEFENDS THE WHITES AT FORT MEIGS.

have usually resulted from ignorance and not from inhumanity. Since 1881, $263,623,004.01 have been appropriated by Congress for the supervision and benefit of its so styled "wards." Some of this money has, beyond question, been deflected from its aim, yet a great deal has been wisely and kindly expended for the uplifting of the Indian, and this end has been partly attained. It would be wrong to blame the Government entirely for the fraud of some of its agents and traders, and to forget the noble work done by self-denying officials. Great improvement in Indian administration has taken place within late years, and the Hon. Cato Sells, now head of the Commission, merits confidence as an honest and wise manager of affairs. It is pleasing to know that Mr. Warren K. Moorehead, son of the late Dr. W. G. Moorehead, has, for years, been deeply interested in Indian matters and has been instrumental in aiding a downtrodden race to rise.

Much, we repeat, has been done for the American Aborigines by the Government of this country; but the church has something even better than temporal relief to offer to the unChristianized. Has she at all adequately realized her responsibility with regard to this most appealing people?

It must on the other hand be affirmed that at the door of the younger generation of Indians lies the duty of sincere and cordial cooperation with the efforts made in their behalf by the Caucasian.

It was in 1913 that a national memorial monument to the North American Indian was erected in New York harbor; and in that same year, Mr. Rodman Wannamaker, with whom was associated Dr. Joseph K. Dixon, sent

TECUMSEH

To understand the life and story of Tecumseh it is necessary to look into the history of his times. His career embraced the period of the Revolution and our second war with Great Britian. Our illustration is to show Tecumseh in his defense of the white people at the battle of Fort Meigs. A party of Americans was captured by the British and Indians. Though they had surrendered as prisoners of war, yet the savages were firing upon them promiscuously, or selecting such as they chose to tomahawk in cold blood.

This dreadful scene was interrupted by Tecumseh, who came spurring up and springing from his horse to the ground, dashed aside two Indians who were about to murder an American, threatening to slay anyone who would dare to injure another prisoner. Turning to the British General, Proctor, he asked why such a massacre had been permitted.

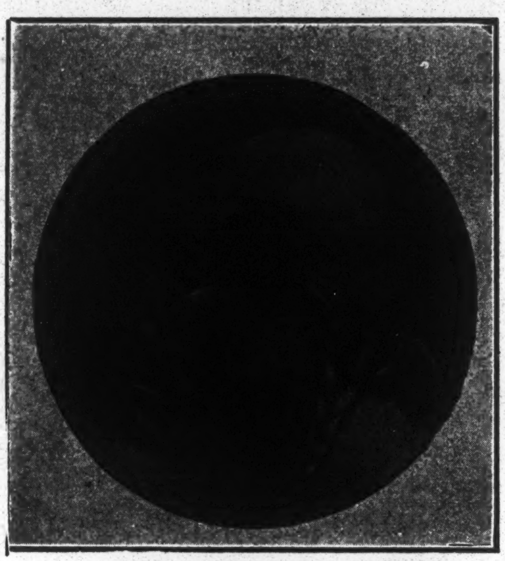
"Sir," said Proctor, "Your Indians can not be commanded."

"Begone," was the angry reply of the outraged Tecumseh, "You are unfit to command; go, put on petticoats." This was only one incident of many showing how far he was above the ordinary Indian in magnanimity of character.

He very early learned to abhor the horrors of the massacre of the white settlers. History tells how time and again he protected women and children from his infuriated followers.

Tecumseh was born about 1776 near the village of Piqua, Ohio. He was a man who had he been born to great position among civilized nations, would have stamped his name and fame upon the world. He was not a mere savage of the ordinary type, blood thirsty, brutal beyond description. The savage traits were not his, though all the good qualities of the Indian he possessed in double measure.

out a party to visit amicably all the Indian reservations and to present to each tribe a United States flag, asking in return a declaration of allegiance from the Indian leaders present at such conferences. The members of this ambassage carried with them a gramophone record of a message of greeting from President Wilson. In this he says, "The Great White Father now calls you his 'brothers,' not his 'children.'"



THE MEDICINE CHIEF

NOTE:—The writer desires to recommend earnestly that students of this subject would consult back numbers of the Women's Missionary Magazine as well as the Report on Work Among the Indians offered to the last W. G. M. S. Convention. Additional help may also be obtained by reading "The American Indian on the New Trail," by Thomas C. Moffett. This volume is issued by the Missionary Education Movement of the United States and Canada.

QUERY LIST PREPARED BY
MRS. S. S. WILSON.

DO YOU KNOW—

1. In what historic document the Red Man has kindly mention?

2. Who is the present Commissioner of Indian Affairs?

3. What semi-republic within the boundaries of the United States was established with the hope of benefitting the Indian?

4. What functionary was in a position to make much trouble between parties of differing language?

5. What animal the white man brought to the Aborigines and which he took away?

6. What modern invention helped to make President Wilson a reality to the distant Indians?

7. What changes you would suggest if you were a member of the Board of Indian Commissioners?

8. Whether the ballot was a blessing to the Red Man?

8. If the Government thinks whiskey good for Indians?

10. Whether the United States Indian Service has always mismanaged and whether the Red Man is entirely black?

"Goodbird, the Indian."

JUNIOR STUDY—NUMBER II.

BY MRS. S. S. WILSON.

The two chapters which have been combined this month to make one study (chapters three and four), deal with the gods and superstitions of the Red Man.

1. If it be possible to obtain some Indian curios, particularly if these are connected with religious rites, a few minutes at the beginning of the meeting may be devoted to looking at these relics and discussing their uses.

2. It will be easy to make a transition to things sacred to the Aborigines and an explanation can be given of the belief of the Indian in its general outlines. It would at this point be well to be watchful lest too great stress be laid

upon certain misleading qualities of the native religion, because young children might get a false impression of this, although those who are older will readily understand that while a few points in the Indian faith were dignified and even ennobling, yet there was much to neutralize these. The native American lived constantly in fear of his deity and had none of the peaceful trust that comforts and strengthens the Christian. It is to be observed that Goodbird says definitely that his people did not adore one Great Spirit, although it is commonly asserted that such was the attitude of the Indian. There was difference in this regard between tribes, it may be; but probably only the more reflective minds really soared to the conception of such a presiding Being. In actual practice, there were other divinities.

3. By its fruits we may test the value of any faith; and a valuable exercise might be found in having the older Juniors note points of contrast between the results of the two beliefs—the Christian and the Indian.

4. Call attention also to the great need for having the Indians, specially the children, brought into contact with the right kind of white people; as, sad to relate, it has not always been the best of the Caucasians with whom the Red Man has first made acquaintance. Here may be introduced the desirable missionary thought.

5. The ceremony which Goodbird calls "Finding one's god" may be used to show that almost instinctively, even among savage peoples, there is a feeling that one should, in youth, devote himself to his deity. How much more should a child in a Christian family experience this desire and realize the duty of seeking our true and infinite and loving God!

6. Assign to some Junior the subject of the "Medicine Men," and ask that an account be given of these.

7. Some of the Indian myths and legends are pleasing and interesting. The duty of making a selection from these could be placed in the hands of a committee of the children themselves. These stories may be read or told at the meeting.

8. Do not fail to emphasize the fact that Indians can, by the grace of God and the agency of His servants, be turned into the "Jesus Way," becoming earnest Christians. "Nanhaught, the Indian Deacon," a poem by Whittier about a real man, might, in illustration of this thought, be read aloud by an advanced Junior.

"THE PAPOOSE"

PERSONAL EXPERIENCES OF WORKERS AMONG MOSLEMS.

By Mary M. Pattison, American Mission College for Girls, Cairo, Egypt.

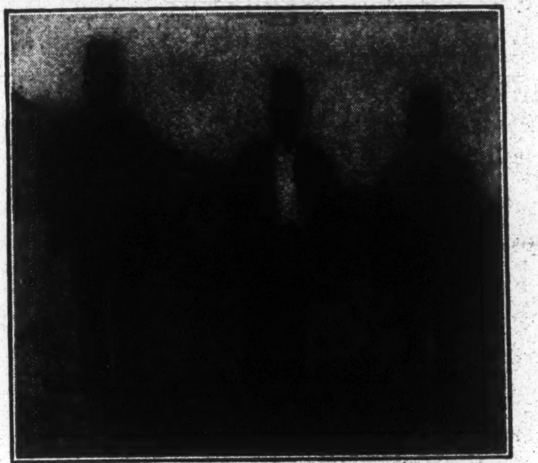
This interesting article was omitted from the October Magazine for lack of space.

IN COLLECTING the following personal experiences of workers among Moslems in Egypt the difficulty which has been met was *not* lack of material. In a country whose population is so overwhelmingly Mohammedan every Christian worker comes in constant contact with his Moslem brothers and sisters, their beliefs and needs. However, there has been on the one hand the problem of selection and on the other a very real difficulty in the *commonness* of these experiences. Most workers have so many of them that they find it hard to recall and relate any particular one. So, while the following are typical incidents they by no means include all the types of experiences your representatives meet in the course of a few months. Most of these are from those missionaries who go about a good deal from house to house and village to village bearing the glad tidings of the gospel but they are by no means the only ones who come into direct contact with the problem of Islam. Many interesting experiences of those who deal privately with inquirers it would be unwise to publish. With the main facts of the experience of those whose work is largely in maintaining regular meetings for Moslems, the readers of this Magazine are already familiar, namely, that such meetings are well attended by attentive and more or less receptive hearers of the Word and that the number of such stated gatherings might be greatly multiplied if it were not for the scarcity of workers. The personnel of these audiences too is often interesting and gives courage to hope for a speedy awakening among the influential and educated classes.

Again those in charge of schools are constantly having significant experiences not only in meeting the boys and girls, but the fathers and mothers as well. In spite of a rather vigorous agitation during the past winter by the Moslem press against American Mission Schools, parents continue to bring their children and to testify quite openly to the benefits of Christian training.

The following facts concerning a family that has patronized one of our schools in Cairo for some time, is illustrative of a number of things. The father, a prominent Moslem bey, a Pharisee of the Pharisees, has been married some four times, although the custom of having a number of wives in the house at the same time is not so common among the upper classes as it once was. The three girls who attend school and are interested members of Bible classes are daughters of wife No. 2 who is dead. But No. 1 takes occasion to tell Miss Thompson what nice girls her step-daughters are and how they have been improved by the training received at the school. Recently, by the way, on the occasion of the bringing home of No. 4, Miss Thompson was struck by No. 1's cheerful and matter-of-fact manner and asked her if she would be present at the marriage festivities. "Oh, no!" was the reply, "I'm afraid it wouldn't look well!"

Of another girl in the same school it is said that she knows the gospel better than many of the nominal Christians in her class and she recently received a prize for learning the catechism. The Bible woman teaches regularly in her home. Similar statements might be made of scores of girls and boys in other schools. Indeed we must all recognize that the school not only constitutes a wonderful opportunity of reaching the young by its regular and constant instruction and training but that it opens rare opportunities in the homes also—more of them, alas! than can be siezed.



Some representatives of the "Effendi" class who are rapidly being awakened by the influences that are stirring the Moslem world in Egypt. Such as these are the ones who seek out the Missionary for a quiet talk or season of Bible study, often coming Nicodemus style, late at night. For such as these the Missionary sees the great need of keeping himself in spiritual trim, so as to be ready and alert for the real thing in "personal work."

Every one of the incidents which follow emphasizes the "open door" and that *now* is the day of opportunity.

Another phase of the matter is presented also, namely, that in spite of the wonderful receptivity which we see and feel all about us, a gigantic struggle is on, a struggle to the very death between the power of Mohammed and the power of Christ in individual lives and in communities. Something of what our converts often have to endure is illustrated by the story of Khalil and his little daughter Rahil. He is the son of a rich carpenter in Jerusalem. When he became a Christian, his young wife was taken away and his life being threatened, he fled to Alexandria. There he hunted work for months but although reduced to the deepest poverty, he never begged. Finally having obtained employment as a mason, he was at work on our Mission building when he was pushed from a scaffold by a fellow workman, a Moslem, and his arm was broken. At length friends arranged his marriage to a converted Moslem woman of Cairo and he was employed by the Mission as a colporteur. During all these months the thought of his little daughter growing up a Moslem troubled him very much. His father finally agreed to give him his child on the payment of £80, a pound for each month he had supported her. With the greatest difficulty Khalil collected £25 and the father consented to send him the child for this amount on promise of the payment of the remainder. The money, however, proved difficult to obtain, and the debt rested heavily on Khalil. Friends in England were appealed to but failed to respond. At length some Moslems came forward professing friendship and offered him any amount to the extent of £200 if he would renounce Christianity and return to Islam. Other means also were used to turn him back and at present seem to have succeeded. He seemed loathe to recant and no legal steps have yet been taken but to all intents he is again a Moslem.

A paid band of workers sent out by El Azhar, the great Mohammedan University in Cairo, is actively engaged in this work of winning back converts from Islam and alas! succeeding in some cases. It is hard for us to realize the pressure that is brought to bear and the strength of the temptation to which these babes in Christ are subjected. We all ought to be constant intercessors for them that their faith fail not.

Another of His little ones who needs our prayers is Khadiga of whom Mrs. Phillips of Luxor tells. Zakeya, the

Bible woman, found her one day sitting at a mill, while on her way to a meeting at Karnak and invited her to accompany her. "Oh, I can't come! I have work to do!" she replied. "Are you going back to Luxor soon?" Zakeya asked and determined to make her opportunity for talking while walking. So after the meeting while they walked she told the old, sweet story of Jesus and His love. Khadiga was deeply moved and exclaimed, "Who are you to bring me such good news? God has surely sent you to me!" As they neared Luxor, Zakeya urged her to accompany her to a women's meeting addressed by the pastor to which she was then on her way. At first Khadiga refused, saying she would wait at a friend's house near by. But not finding her friend at home she went to the meeting and her heart seemed much touched by the pastor's words. When he spoke to her at the close, she boldly said, "I want to be a Christian."

Zakeya brought her to the mission home where she told Mrs. Phillips the wonderful news that this woman who never before that morning had heard the story of Jesus, had accepted Him gladly. "Look at her face!" exclaimed Zakeya and indeed it did seem to shine with real beauty in the new light that had come to her. When they kneeled to pray she had to be shown how for she had never before knelt before her Heavenly Father. Afterward she exclaimed, "Something has happened to me! My heart is changed!" Fearing that she did not realize fully the possible consequences of a confession of Christ by a Moslem, they tried to explain. "You mean they will persecute me?" she said. "They will take me to prison? Well, never mind; I am ready for all that. My husband is dead and my daughter and the others will not care much what happens to me." She went away very happy and promised to return every week to hear more of the wonderful Saviour. It was ten days, however, before she returned and then she told how her daughter and son-in-law had wept and mourned over her and begged her not to visit the missionary lest she should never come back. But although she cannot come regularly for teaching, her faith remains bright and firm and she always says, "I still believe! I still believe!"

Incidents illustrating the great willingness to hear are very, very numerous. Every worker has such experiences in these days to offset the discouragements of such cases as Khalil's. Mr. Reed as he goes from place to place has many proofs of the readiness of all classes to hear the Word. Passing one day in the boat "Ibis" by the village of Raramood, almost entirely a Moslem town, and one which had never been visited by a missionary, he felt strongly moved to try to hold a meeting there, although there seemed no time to arrange for one in the usual way. As he and Mr. Acheson were ostensibly examining a molasses mill on the outskirts of the town and really considering how to effect an entrance into this Moslem stronghold, a Sheikh came by and, delighted at the interest shown in local industries, invited them to visit his own mill. The interest of a visit from foreigners soon attracted a group of workmen and Mr. Reed saw his chance and took it. At first the men were inclined to argue but he tactfully avoided being drawn into a discussion and preached the gospel of Jesus Christ as Saviour. The Sheikh asked, "Does Christ save from past, present and future sins?" Then Romans seven was read and explained to attentive listeners. Mr. Reed was still anxious to hold a larger meeting and found his way to the home of the leading Copt. While he was calling there this same Sheikh came and invited him to a Moslem place of meeting, saying, "We always gather to chant the Koran and you are welcome to come." He found the place airy and comfortable and a considerable crowd of Moslems gathered there in the evening. One faithful follower of the Prophet of Arabia went through all his ceremonial ablutions and said his prayers before sitting down to listen to the Christian preacher. Mr. Reed read Matthew five and told the story of the prodigal son. One hearer remarked critically, "He is reading from the Gospel," but all listened quietly and attentively and even gave evidence of approval. After talking for some time, Mr. Reed said, "It is our custom, at this point, to offer prayer." Thereupon they invited him to pray and as they heard him pray for them in a spirit of love they seemed much impressed. The service having come to a close, he was invited to remain to hear the Koran read, which he did, and left with requests from many that they might call on him at the boat next day.

Again at Maasara, Mr. Reed had a rather unique opportunity of addressing a Moslem audience. He was going through the streets inviting people to an evening service when he passed the Mayor's house, where a number of men were gathered. He went in and extended an invitation there. The Mayor began to ask questions and Mr. Reed said, "Would you like me to explain my subject here?" and he began a sermon, that he often uses in street meetings, on "Sowing and Reaping," to an audience of about forty. Afterward he invited them all to the evening meeting and many came. Some who came late excused themselves by saying they had been delayed at the mosque and begged the privilege of having what they had missed repeated. The next day the Mayor invited him again to his house, sent out for the leading Moslems of the place and for an hour and a half they talked freely and without bitterness on religious subjects.

REV. W. H. REED AND HIS AUDIENCE

Four years ago Mr. Reed and Miss Rena Hogg held meetings in a village where the women especially were very ignorant. But they seemed impressed. One old woman said, "I am old and soon must die and no one told me the way to heaven before." She insisted on having a prayer written down, so Miss Rena wrote across an old envelope the words, "Oh Lord, change my heart and help me to change my life" and the old woman went away tightly clutching the bit of paper. No one visited the village again until a few weeks ago when Mr. Reed called there. He asked if any of the women knew a Bible verse and straightway all pointed proudly to this old woman who rose and began, "Oh Lord, change my heart" and then all joined in with her, "and help me to change my life!"

In closing just one more story which shows that the women are as ready to hear as the men and perhaps more willing to learn. Again it is from Luxor, and it concerns one of the regular weekly meetings for women which was held in the house of a Copt and at which a number of Moslems had been in attendance. One day when Zakeya, the Bible woman, arrived with Mrs. Phillips they found no one there. The hostess seemed embarassed. After some questioning she revealed that a man of the neighborhood had taunted her with trying to make Christians of all her neighbors. So little of the truth was in this poor woman that she saw in this only an accusation of dishonorable dealing and was much distressed. By this time some of those who were accustomed to attend the meeting, were actually knocking for admittance. The woman hesitated but finally let them in, being comforted by the missionary's assurance that to invite was one thing and to admit was another. One of them had evidently heard of the taunt which had troubled her hostess for she asked, during the course of the meeting, "Are you trying to make us Christians?" Zakeya tactfully replied that God alone was able to change the heart, and to this they agreed. She told the story of the Pharisee and the Publican and taught what real prayer is—a thing little understood by the believers in Islam. One woman asked to be taught to pray and insisted until Zakeya taught her four short petitions. These she repeated over and over counting them off on her fingers until suddenly it seemed to dawn upon her that she could ask whatever she wanted. Then she reverently added several petitions of her own and as she went away the workers felt that God had sent forth His light into another of the darkened lives of Egypt.

MISSIONS TO MOSLEMS HAVE NOT RECEIVED THE ATTENTION THEY DEMAND. IT IS HIGH TIME THAT THEY SHOULD BE WRITTEN IN LARGE CHARACTERS UPON THE PROGRAM OF WORLD WIDE MISSIONS.

ONE AFTERNOON.

(By Marym).

My Dear Merion:—

The temple gongs in the city have sounded eleven o'clock, but I am too restless to sleep so will write to you, my "Medicine of Life." Do you remember when we found that in our study of Addison? It's true; the never-failing sympathy of friends is value to weary hearts.

I am up in the "roof-room." The city has quieted, though it is never really still. Over near the Big Bazaar a wedding party is celebrating with an unusual display of fireworks, but it is too far away to be disturbing. I love this hour of midnight quiet. About this time usually a breath of fresher air reaches us from the mountains. I'm so glad I was sent to this station; it's the only one within sight of the mountains, and they make this far country seem more like home. Always we can see their high outline "blue and afar in the morning, like faint mist at noon, a jagged wall of purple at sunset." At night when this breeze comes from them, I seem to feel them nearer than sight brings them in the daytime. Just now the cool current seems stronger than usual. A dim light burns before the temple in the next Muhalla, and the night is soft and warm.

Today was sultry. I left the city after my round of zenana visits a bit early. The streets were crowded. A big *Mela* is being held this week and the city is filled with people from the outlying districts. Hot, half angry villagers jostled their way past loaded bullock carts, awkward camels with unwieldy burdens, and long files of patient overworked donkeys. Hungry dogs quarrelled over already well picked bones; evil odors made the stifling air more oppressive. As I threaded my way through the press I couldn't help wishing I had here just one of all the horses back on father's farm in Ohio. What a relief it would be to get up above all this dust and out of the crush! I must tell you of Baby Waldo's question at dinner last night, "Auntie Lida, is there any land up in heaven?" "Why, dear?" "Cause I want to take my donkey up with me!"

The compound looked very inviting after the long stretch of glaring road. The tall pillars at the gateway are overhung with boganvillia, now in full bloom, and the loquat trees along the driveway give a fine shade. This new compound is a source of great pleasure to us all. It was a barren, desolate acreage. Under the patient care of Mrs. X— it has blossomed into a very Garden of Delight. "Water and love, more water and love" have transformed the place. But I hadn't time to linger in it today. My language examinations must be taken next month, and the Munshi (teacher) was due very soon. I slipped into Mem Sahiba's room to ask her to send some medicine to a sick baby in a near Muhalla. Dear Mem Sahiba, how does she find time for all her errands of mercy, with her own three little ones to care for? And almost every day she has some one of the various church meetings to oversee. She is a perfect Good Angel to the native community, while she is "Mother Confessor" to the younger missionaries. We all go to her with every perplexity, and she always does us good. Today she has been extra busy, for a party of English tourists viewing missions arrived at hazri (breakfast) time and Mem Sahiba gave three precious hours to showing them our work. You are tired, Mem," I said, and she laughingly answered, "I haven't time to be tired." That's what she always says, and Padri X— says he hasn't time to be sick, but they both look so white and worn I wonder which will be the first to break. Each begs the other to do less, and both know that unless relief comes soon they will be on the dreaded "sick leave" list.

Padri had told me as I passed the school on may way to the city, to send word to the brickyard workers he would go out at 7 o'clock this evening for a

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NOTE:—Our readers will follow the writer of "One Afernoon" in India with interest and sympathy, because the experiences are true, and touchingly related. But do not forget the message: "The laborers are so few" and the field so great.

—EDS., Women's Missionary Magazine.

service. I was on my way to hunt up a messenger when little Behari, son of our Christian watchman, came skipping down the path looking for Mem Sahiba. She had promised him work to earn some thank-offering money. He gladly ran off to the brickyards for me, jingling the copper coins I gave him. I asked him once what he was thankful for. "I? Oh, heaps of things. Father never beats me any more since he knows Jesus; mother was made well in the Mission Hospital; I go to school every day—and, and—for you, Miss Sahibji!" Wasn't it dear of him? He is a most loyal member of my Sabbath School class.

At four o'clock I was ready and waiting on the north veranda for Munshi. He is a tall dignified Mohammedan, well educated and courteous always. He has worked under Mr. X— for years, and they are warm friends, but in religious matters he has remained coldly hostile. It has been Padri's prayer for years that this man may be brought into the light. His son, Ullah, is a pupil in the school and wanted baptism last year, but Munshi sneered and scoffed and forbade the boy until we thought Ullah had drifted back into indifference.

Instead of the Munshi, at four came Benjamin, a Christian classmate of Ullah's, to tell me Ullah had died at noon. My first thought was "Ullah died a Mohammedan!" But Benjamin went on to tell me what had happened. Ullah had called piteously for Padri, but before he came, the boy realized he was sinking rapidly and wrung his father's heart with his agonizing cries "Too late! Too late! Padri's words were true; Jesus is the Christ; coward that I was! Too late! too late!" When Mr. X— came, he knelt by the bedside and said, "My boy, not too late, Jesus will forgive. He is at the gate waiting, Ullah." The dying boy's eyes opened in one wondrous flash. "Padri! Not too late? Jesus, mercy!" and over his face settled a beautiful calm. As he drifted into unconsciousness he whispered "Padri, beloved, tell father it's all right, Jesus is waiting."

Munshi was sadly broken; Ullah was the pride of his life. Padri was staying with him until after the funeral, for burial of course in this season must take place at once. Then Munshi was coming to the house at nine tonight; at last he was willing to talk of the Saviour Ullah had believed. All this Benjamin told me and as I gathered up my books I thought of the precious verse, "A bruised reed will He not break, and the smoking flax will He not quench."

Before I had left the veranda, around the corner of the house came Elbert H—, the young American teacher of Science in the school here. "Lida, come over by the Municipal Gate with me. There's a girl I know has some message for some one. How I wish I knew this language! She spoke to me and seemed so disappointed that I didn't understand. I was hurrying by, when something in her eyes stopped me—an expression so tragical I have seldom seen. She wouldn't come in—seemed frightened, so I came for you." Crouched by the outer wall we found her. The *chader* drawn closely over her head and face covered all but her gleaming eyes. When I tried to touch her she gave a backward spring, and one muttered word told me—a leper! When I started to say some word of pity she interruped, "Miss Sahiba, never mind me now. I used to go to a mission school in the south of the province, but now I abide in the place of lepers. I've tried to tell the others of the Jesus story but some of it I can't remember. It didn't so much matter till now, but today I heard the Government is sending some of the lepers to a far asylum—they were mutinous, and must be punished and I am so afraid there will be no one there to tell the rest of the story—won't some one come tonight and tell us all of it?" At first I thought I couldn't promise. Padri must be home when Munshi comes, and Elbert couldn't use the language and there is no other man. And then I thought "Why a man? I'll go myself." Elbert tried to dissuade me, but I felt I must go, and the radiance of the eager little face over my promise was reward enough as I watched her limp slowly away. I asked Elbert to find Fazl who is a clerk in Cantonments, and bring him to me. He speaks several Hill dialects and many of the lepers are Hill men. I wanted to ask him to go along.

Usually he laughs at preaching and says he believes in no God. But not long since his baby died, and Padri conducted English service for him so tenderly. Since then I've noticed Fazl watching Padri wistfully, and he has come to our Sabbath evening song service once or twice lately.

As I crossed the compound to tell Lal, our burly gardener, to be ready to go along (he gives me greater feeling of safety than a battalion of native policemen), I heard Waldo's fresh voice calling, "Auntie Lida, hurry up home, a tar has come"—a telegram! As I hurried to him he went on, "I know it's a wicked one—Mama's face has all sorry lines over it. . I don't like tars hurting my Beautiful Lady Mama."

I found Mrs. X— on the porch. "Doctor telegraphed Miss W— is sick and he is sending her to us. You know she has been alone in her station. Her train is due at six; will you meet her? You'll have to hurry." As I dressed, she told me what was troubling her. "Peari was here this afternoon. She says Begum's father has concluded the marriage arrangements for her with that Mohammedan grain dealer. Begum is heart broken over leaving the school, and what is worse, she is afraid of her husband. He is so old, and has already divorced two young wives. She sent Peari to ask me if Jesus wouldn't let her into heaven if she killed herself just to get to Him and away from that awful man who will beat her when he finds she loves the Christians' God. I can't let her go without seeing her again. When you are all at dinner I'm going to slip down to their house; maybe that hard hearted old father will let me see Begum for a minute, now he is taking her from us forever. Do you suppose the child can remain true all alone and under persecution? She has had so little teaching." Dear Mem Sahiba, no wonder Waldo said her face was full of sorry lines!

The train was only a bit late; in fact came in on surprisingly prompt time for Indian trains, so I was home soon, and had Miss W— tucked away in my bed. She is too weary to eat or talk; just lies with eyes shut, utterly indifferent. A fortnight's rest will do wonders for her, under Mem Sahiba's care. I was ready for early dinner, and Padri Sahib came in early too. He was still as one seeing visions. A death bed to him is the gateway of heaven, and he always seems to catch glimpses of the glories within. "Ullah is safe at home" was all he said, and I knew his thoughts were dwelling on his coming interview with Munshi. But he noticed when Mrs. X— slipped into her place when we were half through the meal, and asked why she looked so sad and white. "I went to see Begum, but was too late, they sent her away this afternoon while Peari was here." Poor lonely Begum in her strange new home!

Dinner over, we started to the lepers. We were an odd little company. Elbert went, although I told him I was perfectly safe with Lal for protection. I knew he could ill afford the time from his study, but he is firmly convinced the anti-foreign feeling is growing in the city—says the students told him—so he insisted on going along. Fazl was there also. He had consented readily enough when I asked but his air as we started was as one half ashamed, half defiant. And lastly Lal marched behind—a great giant. He thought the whole idea perfect nonsense, going to lepers of all people, and after night when honest folk should be abed, but if the Miss Sahiba wanted to do this thing he would see no harm came her way, trust him for that! We took a round about way to avoid the Mela revelers and went through a part of the city little known to me. The lanes were so narrow I could touch the houses on either side. Not a person was to be seen, but a rustling or a faint whisper as we passed made us realize that behind every door and window and latticed balcony were silent watchers. I have seldom had a more uncanny feeling. The street seemed alive with eyes—eyes everywhere. Were they friendly? Curious? Hostile? We foreigners walked calmly on as though unconscious of any presence in the long street but our own. Fazl in his English dress, seemed to grow more arrogant and disdainful the farther we went, while Lal strode grimly behind, silent as a shadow. How these big men can move and make no sound is still a marvel to me!

At the entrance gate, we found Shorojinie, my afternoon visitor, waiting. As she caught sight of us she gave a joyful cry, "They've come—I knew they would come!" At once a crowd gathered. Don't be frightened, Merion. They didn't press in closely as native crowds usually do, but kept a respectful distance away. Pitiful souls who must ever remember that terrible "Unclean, Unclean!" I sat down on a bit of a mound under a big tree and they grouped themselves opposite me. A few sullen ones stood a little behind the crowd, but the most were eager to hear and gathered as close as they dared. Shorojinie had told her story well, dwelling especially on Christ's healing of the lepers, and they wanted to know all about One Who could do what no one, not even the great Hakims of the white man had ever done—heal leprosy. I never had a more attentive audience. Some questioned, some doubted, a few openly sneered, but by far the most were so interested. As I watched them while Fazl interpreted to the Paharis I thought of Christ's love for the "maim, the halt and the blind," and wished these could have regular teaching. We used to hold service there but since Mr. S— was invalided home, there has been no one to go. After the Big Riot, the Government transferred all the lepers who were here with Mr. S—, so these had not heard the story in full. Elbert felt as I did about it, for coming home he suddenly turned to Fazl with the question, "Fazl, I can't talk to those men—you can—go with me once a week out there, won't you?" I held my breath, afraid to hear his answer. He had kept in the shadow all evening so I could not see his face. I had been half fearful he would color the story with his own doubts and fears, but I knew by watching the men's faces while he talked that he was translating fully and with feeling. Would he go? He hesitated a moment, then said clearly, "I shall be glad to go, Sahib." At the turning of the road leading to his house he bade us goodnight, adding "Thank you for asking me to go, Miss Sahib ji." You can imagine how astonished I was and how I rejoiced.

Later at our door Elbert said, "You were right in going, Lida. As I watched those people tonight I kept thanking God you had not failed to buy up this opportunity for Him." "But how are you going to find an evening each week for them?" "Honestly, I don't know. But I'll do it someway; I must. Did I tell you that today Yusuf told me he has decided to be baptized next Sabbath? His father says he will not disown him, but the grandparents are very bitter. Yusuf believes his grandmother will try to poison him. I wanted him to come live with me for a time, but he feels he must stay at home. I glory in his courage. Kamal did the same, you know, and now several members of his family are professing Christians. I heard him telling Yusuf the other day of his joy over his mother's baptism. Do you remember what rivals in class those two boys used to be? Bitter enemies and now the closest of friends."

This Yusuf, Merion, is a young student here we all like very much. I know what neither he nor Elbert knows, that Yusuf's young betrothed wife whom he has never seen, is at heart a Christian. Her people are so bitter in their hatred of our faith, they would kill her if she told them of her love for Jesus. I have told her of Yusuf's struggle, and she is waiting eagerly for him to take her to his home where she may openly profess her belief. One day when I told her of the grandmother's threats, she said, "I'll watch his food, never fear."

And so the day has gone. From the deefter I hear the sound of voices. Munshi is still with Padri. I wonder how long Nicodemus stayed when he came to Christ by night?

Sitting here overlooking the great sleeping city, I think of the thousands who pass daily uncalled, unsought, unbidden—precious souls lost from the path on the way home to the Father. What can so few do in reaching so many? Ah, Merion, way off there in dear America, when are *you* coming to these, and to me? Your lonely,

ALIDA.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA.

Mrs. E. L. Porter, Rawalpindi, Editor.

SIALKOT CONVENTION.

Its Growth in Members and Spiritual Power.

The Sialkot Convention had its beginning about eleven years ago when a little company of Indian Christians and missionaries, mostly of our Mission, met together at Sialkot for prayer and Bible study. It was a season of very blessed fellowship with the Master and with one another. God manifested His presence there again so wonderfully the next year that plans were formulated for an Annual Sialkot Convention whose aim should be the deepening of the spiritual life of God's children.

In the earlier conventions, there were strange proceedings. Men and women, young and old, prostrated themselves before God and cried out in the agony of conviction of sin. Some in the joy of forgiveness or of a new vision of the crucified and risen Lord of love, sang and danced for joy. Men and women met the Lord and lives were transformed but the presence of Satanic forces too, was evident. While the Spirit was breaking down the stronghold of Satan in hearts that Christ might be enthroned, the powers of evil were opposing mightily and in the prayer room, prayer was offered night and day that Christ and His people might have the victory. Each year those who watched and prayed, left praising God for victories won.

People returned to their homes to tell what God had done for them and for others at Sialkot. Exaggerated reports of visions and prophecies and strange happenings made many of God's faithful servants question whether these things could be for the glory of God. Those who opposed were told to come and see. Curiosity and a desire for blessing brought a larger number each year.

Some came to mock but met the Lord and, like Paul, became His glad bond servants. Some of God's people came to break up such a convention but when they saw and heard and felt, they knew that God was present and would get glory to His own Holy name, and God did get glory.

Those who listened or took part in the great, glad volume of praise from the hearts and lips of God's children there can never forget those psalms of praise, Psalms 148, 24 and others were sung until weary throats could no longer voice the hearts' praise to their Redeemer and King.

During the first few years, the buildings of the Christian Training Institute and the Superintendent's bungalow afforded ample room for the entertainment of the Convention, then a tent to seat one thousand was purchased. After a year or two, it was necessary to purchase a larger tent for the meetings and to use the first one for a dining tent.

In the 1910 Convention, two thousand people, who had come from far and near, filled the great tent. Then the leaders began to realize the impossibility of entertaining on the Mission premises, the larger crowds that might be reached and blessed. So some, assured that the Convention was being used of God to build up the church of Christ in India, began to pray and plan for similiar conventions elsewhere.

As September 23rd, the opening day of this year's Convention, drew near, some questioned whether there would be a large attendance. There had been no Convention last year because of cholera in Sialkot City and cholera has been somewhat prevalent in the Punjab this year. Several other similiar conventions had been held during the Summer. War prices threatened to make it difficult or impossible for many to come.

Enroute to Sialkot, some of us missed the big, noisy crowds, singing God's praises as they traveled, but the people came quietly in and a multitude of earnest, expectant faces greeted the chairman, Rev. J. H. Martin, D. D., in the big tent at the opening meeting. "God is Our Strength," was announced as the Convention motto, but the spirit of that and every succeeding session was expressed in the chorus of the second number sung, Psalm 62:1 "My Soul waiteth in silence for God only; from Him cometh my salvation."

The crowds and the interest kept increasing until Sabbath, the fourth day of the Convention, the tent was filled with a reverent, waiting people. The Bishop of Lahore, the highest dignitary of the Church of England in the Punjab, gave the morning and evening addresses. This was his first convention and he thought his audiences among the most inspiring he had ever seen. Quiet, expectant, earnest, attentive, reverent, were words used by others in describing those great assemblies.

It was a more cultured audience that greeted the speakers this year, more students and Government employees, more educated Christians from various walks of life. While one regretted to see fewer of the illiterate simple village folk, yet praised God for the intellectual growth of the Christian community manifest in that assembly.

The general subject selected for the morning Bible Studies was, "The Church—Her Relation to Christ, and Her Responsibility to the World." Rev. Labhu Mall, one of India's despised low caste people whom God has exalted to be His messenger to many of high and low estate, gave three Bible readings. He did not speak as unto babes in Christ, but expounded the deeper truths concerning Christ and His church. Many of us praised God for spiritual growth in the church of the Punjab as we watched that great multitude silently and eagerly listening for nearly two hours to his clear teaching from the Word concerning the Church, the Temple of Christ and the Bride of Christ.

Professor Roy, an Indian member of the faculty of the Saharanpur Theological Seminary, dwelt on the Church's Responsibility to the World—the church is the Light of the world and is to make the world light, the church is God's temple in the world and is to make the world a temple for God.

Munshee Rahmat Masih in a very striking address showed that the responsibility of winning India for Christ was on the Indian church and not on the foreign missionaries.

Rev. J. R. Chitambar, an Indian pastor came for the last day of the Convention, but led of the Spirit, he emphasized the truths already taught. Several missionaries gave spirit filled messages but the Indian brethren were used as never before to be a blessing to many.

There were large morning and evening meetings in the tent. During the afternoon ten sectional meetings were held for mothers, children and the various classes of students, Christian workers and others. In all the gatherings the Spirit of God revealed the mysteries of Christ's relation to His church, His love for His people and His desire to be enthroned in the hearts of His own that He may manifest Himself to the world.

An Indian pastor said it was certainly a sign of spiritual growth that as he went among the people he heard no complaints, as in former years, of the inconveniences and annoyances because of crowded quarters or of food not to their liking, but everywhere people were talking about or thinking about spiritual things. Another said in past Conventions some have always been ready to pray or sing or talk to be heard, but this year all seem to feel that God must be the speaker. He said also that many have learned that the zeal and enthusiasm displayed at past Conventions did not last nor give victory later and now they are learning that Christ continually dwelling in them gives victorous lives.

Few of the leaders whom God had used in past years were able to be present. Many of us missed them greatly, yet knowing that God needed them elsewhere, either here or in His presence above, rejoiced to see that they were not needed to make the Sialkot Convention one of great blessing and profit. We thought of Mr. Nicoll's faithful, prayerful work in and for Sialkot Conventions when Rev. W. Dalgetty took his place on the program and said he believed if Mr. Nicoll could speak, his message would be, "See that thou make all things according to the pattern that was showed thee in the mount."

Those who in years past prayed that the Sialkot Convention might be an instrument in God's hands for deepening the spiritual life of the church of the Punjab are praising for the richer, fuller life of hundreds who have been blessed there. Yet as we leave that mountain top of spiritual blessing and come back to our stations, we realize that as yet many of God's people have little conception of the "splendor of His grace with which He has enriched us in the Beloved One." So let those who read, pray that Christ's people in India, "May be filled with a clear knowledge of His will," "So that we should be devoted to the extolling of His glorious attributes" and "Know the transcendent greatness of His power in us believers."

LILLIAN A. MCCONNELL,
Lyallpur, India.

A NEW MISSIONARY'S IMPRESSION FROM THE SIALKOT CONVENTION.

The first impression is that it is a mount of prayer. When I first thought of attending the Sialkot Convention for 1914, it was very early in the Summer when cards were sent out stating the general topics and asking prayer for the Convention and its leaders. Thus a burden of prayer was laid upon many hearts in India and at home that the speakers might be guided in preparing God's message to His church, that many people might come seeking a blessing, that there might be conviction of sin and more of Christ's love in the life, that God and His Holy Spirit would be there in great abundance and power.

Then during the eight days of meeting, the prayer and praise continued. God's people were met together to seek a further revival and infilling of the Spirit into the church. We waited for the Lord, and the power and refreshing were given in the quiet walks apart, the after meetings, the prayer rooms.

Reverence and close attention were ever manifested by the crowd in the big tent where all came together, morning and evening. The sectional meetings at three o'clock in the afternoon helped to answer the more individual needs. Two meetings for the young women and young men were in English, the others in Urdu or Panjabi. I went one day to the mother's meeting. Every woman brought her baby and laid it to sleep upon the floor by her side. They were told that day of the institution of the family, how sacred was the mother's responsibility to keep the home as a place where the heavenly Father would delight to dwell, finding there loving parents and dutiful children trained in the nurture and fear of the Lord.

The children were divided into two groups. They were delighted to come and sing and have an informal lesson. They were given cards with verses to memorize.

Being a new missionary I could not help but be impressed by the strange costumes, manners and other features of the motley crowd. The people are very fascinating and I never tired of watching the array of faces. I hope to come to know many of them in the next year's work.

The Sialkot Convention has been a wonderful experience and blessing. We will pray that the fruits of it may be seen throughout all India in a greater devotion of the church for Christ and preparation for His coming.

SPARKS FROM THE ANVIL AT SIALKOT CONVENTION.

(By the Editor).

"We can never stock the power of the Spirit."

"Jesus is looking for a home in the heart of everyone."

"The antidote for all sin is Christ."

"Let our faith feed on facts. Let us not only believe but let us live."

"It is not the new birth that arrests the world; but the new and glorified life."

"God always deals with us as individuals."

"The new life cannot look after itself, it needs to be fed and fostered."

"The egotistical life is not the life of the Christian—the I life should be obliterated."

"In Paul's vision on the Damascus road he was not only converted, but he was convicted."

"We need the lid taken off the Punjab so we can see our real work."

"Paul's appalling vision of the world's need as he saw it in Romans 1, from which he was to gather the bride of Christ."

"If there had been a committee appointed to build the Ark, it probably would not have been ready yet."

"In fighting God's battle we need the simplicity of David's armour, Saul's armour is often too much for us."

"Be sure that you have not merely an *impression* of the face of Christ, but that with unveiled face you have really *seen* Him."

EGYPT.

THE NEED IS FOR HARVESTERS.

Edited by Minnehaha Finney.

"The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."

The day of opportunity for work among Moslems is upon us in Egypt, the day for which we have been praying, waiting, and preparing for half a century. To meet the need the call is for a largely increased force of workers, especially for a larger force of lady missionaries than we now have in Egypt.

Our lady missionaries are constantly breaking down under the strain of overwork and this fact voices a very urgent call for an increase in our force.

Government schools for girls in Egypt are laying great stress upon Domestic Science and Normal training for teachers. The Mission Schools, especially the Boarding Schools have been forerunners along these lines, but, these latter days we are finding ourselves left very much in the shade. At the last meeting of the Missionary Association there was a lively discussion of the great need of doing more for the Girls' Schools in the way of better equipment than we ever yet have had. Nothing can reveal Christianity and the new life it represents better than a changed home and cleaner habits of living. Miss Ruth Work of the Pressly Memorial Institute at Assiut, says, sometimes when they get discouraged in their efforts to teach these things, they need only to talk with Dr. Henry and Dr. Finley, who tell them the great differences between the homes of girls who have gone out from the Pressly Memorial Institute and those who have never come. For the sake of "The Child in our Midst," the girl-child entrusted to us in Egypt, the call is great that we give more attention to the sort of teaching which the people are begging for their daughters. THIS CALL IS AN APPEAL FOR A MUCH LARGER FORCE OF LADY MISSIONARIES.

We have been pondering how to bring the Gospel of Salvation to the women in the countless Moslem villages of Egypt. It is a burden on the hearts of the Missionaries that large districts in our field remain as yet unoccupied. Feeble attempts have been made to come into touch with those who are yet without any saving knowledge of Christ. Nothing adequate has been done, especially, among the Moslem women of the villages. THIS IS ONE MORE PLEA FOR A LARGER FORCE OF LADY MISSIONARIES THAN WE NOW HAVE IN EGYPT.

NEWS ITEMS FROM EGYPT.

It is to be regretted that it is not possible to offer much in the shape of up-to-date news. It will be readily understood that it would not be wise to print many things that would be exceedingly interesting reading. From private correspondence we glean the following facts regarding conditions in Egypt:

"We are not feeling much alarmed as we have 28,000 British soldiers in Egypt and there are plenty of British and French men-of-war around in these waters. Besides, the British are keenly on the lookout for trouble, and are using every precaution. For example, there is a law against groups of people talking in the streets, so that there is not much chance of a mob collecting. The Chiefs of Police in Alexandria and Cairo are masters of the situation. We hear that soldiers have been stationed all along the railway line from Cairo to Port Said and Suez so that the line of communication with the frontier may not be cut off. *** Many people are out of work here in Egypt and there will be great suffering before the war is over.

Our General Treasurer has been having his worries these days. He was just at the bottom of his money box, when some rentals came in from the Alexandria building, and then when that was gone, he got an allowance from the Vacumm Oil Co. in payment for a debt in the United States which Mr. Latimer paid over there to the General Co. So you see, the Lord is taking care of us beautifully. *** Our schools are far better than ever this year.

"The Moslems set out last Spring to organize Religious Societies all over Egypt. These Islamic Societies are more dignified than were the National organizations. The Khedive himself, gave his patronage to this new organization and went so far as to make the one in Cairo an address and to give it rather a large sum of money to counteract the work of the British and especially missionary work. This Society is declared to be for the purpose of teaching the truth of the Koran to the Moslems in Egypt and to combat the teaching of the missionaries. Meetings of these Societies are being held all over Egypt, gathering together for the special study of the Koran. In one organization the singing of Moslem Hymns and the offering of voluntary prayers have been introduced. This innovation in the shape of an imitation of a Christian service is in itself significant. Is it that Islam is to move on behind us toward the truth! As they get away from the knowledge and influences of their corrupt traditions and set themselves to learn the Koran, they become easier to talk to, although they may not be easier to convince. It is wonderful too, to find many (very many more than we can teach) who want to study Christianity. When they get awake to thinking in terms of sincerity with a desire to know something they can tie to as truth, it is not hard for them to come to us willingly and heartily. WHAT DOES IT MEAN WHEN THE FAITH OF TEN MILLIONS IS LOSING ITS FOUNDATIONS! WHAT WILL BE THE RESPONSE OF THE CHURCH TO THIS APPEAL? We have sowed the seed for sixty years, well knowing what the result would be, that a harvest would come, and now it is upon us with its terrific responsibility, souls all about us wanting to be taught. Two of the converts of last year were here a few evenings ago, and they want to bring me twenty-five of their friends and acquaintances for Bible study. The same thing is happening in mission centers all over Egypt. WE ASK OURSELVES THE QUESTION, WHO ARE TO TEACH ALL THESE? WHERE ARE THEY, THOSE MEN AND WOMEN THAT WE HAVE BEEN BEGGING THE CHURCH TO SEND US FOR SUCH A TIME AS THIS?

The main item in our teaching is that it has awakened Moslems to realize that they never, heretofore, knew Christianity. This Christianity from the West is, to them, a new Christianity, and many men think it is a Christianity dished up by us Westerners to defeat Islam. They cannot believe that Christianity spread and developed in the West different from what they have seen for 1300 years in these Eastern churches.

The vitality of our teaching is what wins some while it at the same time awakens the greatest opposition in others. Four men last year studied the Bible with me and at the same time reading it much at home. They did not know one another nor did they know the progress the others were making in the study of the Word. Each man went through his own process. I was intensely interested in their progress as well as in their process. Their minds shifted in the proof they laid hold of. They at first wanted proof, documents, the historical proof, intellectual proofs but as they went on they came to realize that the Book had a message to their souls. One after another said to me, "I do not now ask for the historical proofs, etc., I find this Word is Life." People may talk about the intellectual proofs of Christianity but I am sure the final test is going to be the Spiritual. The living Word is going to be the greatest factor in leading Moslems to Christ, "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon Street, Pittsburgh, Pa.

INDIA.

Rev. James Colvin, Miss Fannie C. Martin, Miss Jean Morrison sailed from New York, November 11, 1914. Word has just reached us that they reached Bombay safely, the twelfth of December. The first named is a new missionary. Pray that God will use them mightily for the up-building of the kingdom in India. Miss Strong, missionary to India elect, will spend this Winter in the W. W. White Bible School and go out in 1915, (D. V.) Word has come to us indirectly that Miss Margaret Wilson is recovering from fever and that all our other missionaries in India are well except Miss Fleming.

Work is going on as usual; war as yet causing no unrest. Rev. J. G. Campbell has been working hard in the interest of the much needed equipment fund for India. In spite of all industrial depression and the consequent "hard times," the outlook is very encouraging. We hope in the very near future to publish a list of subscriptions and pledges received. Let all gifts to this fund be over and above all other obligations. We do not divert funds from our regular work for which *we only* are responsible.

Rev. C. G. Ayers was elected treasurer and corresponding secretary of the India Mission at its recent meeting in October. This is the position occupied by the lamented Mr. Nicoll. A letter from Miss Dickson states that she will accompany Mrs. Nicoll and her boys on their homeward journey. They expect to leave India about November 21. Pray that they may be kept safely on the way.

EGYPT.

Arrangements are being made for the sailing of a party to Egypt, the 5th of January, of returning and new missionaries. They will receive a glad welcome from the overburdened workers as they are trying to keep the work up to its usual capacity with a much depleted force.

Dr. and Mrs. Henry of Assiut and Dr. Askren of Fayoum will accompany Miss Hosack and Miss Dickey on their journey to America. The two doctors are both coming back for an operation; Miss Dickey for recuperation and Miss Hosack as her friend and companion. All will be glad to know that Miss Dickey's condition was normal when she left Cairo. This leaves the Girls' School in Mansoura without a lady missionary in charge. Pray that someone may soon be raised up to take up this important work. A letter from Miss Hogg states that Miss Williams has been indisposed and suffering a good deal since last February. Pray for her speedy recovery. Miss French has also broken down and had to be taken to the hospital. We learn that she is improving.

How our hearts ache as we learn of the trials which come to our dear girls so far away from home and friends. Miss Buchanan and Miss McCracken are both recovering their normal health. Miss Buchanan sends in a medical blank which caused great rejoicing in the Board as it indicated that she is fully recovered. She expects to sail with the missionary party in January.

No direct word from the Sudan. Miss McIntyre writes that she is rapidly getting into her usual state of health.

Do not forget to send us the necessary funds for the enlargement of the Tanta Hospital. Too bad to remember that it is closed when there are many of our very own need its helpful care.

Everywhere the writer has gone this Autumn the Thank-Offering has been larger than the previous year. What a matter of rejoicing that is. You will be reading this early in 1915; pray that the new year may be the very best in the history of the Women's General Missionary Society, not only in the way of gifts but also in the spiritual growth and development of all its members. Pray for a blessing on the entire Church that God will use us to hasten the day when Jesus Christ shall reign over all the Nations of the earth.

EDITORIAL.

THE NEW DAY.

O bells of the New Year, ring,
But ring us a rare sweet song.
Oh, tell us some glad new thing
The world has waited for long.
Tell us that wrong shall be righted,
Tell us that right shall be might;
Tell us the haven is sighted,
Where darkness gives place to the light.
That the hopes for which we have striven
Shall not be forever deferred,
That every soul shall be shriven,
And never a prayer unheard.
Then ring, O bells of the New Year,
But ring in a glad New Day,
And tell us some great good is near
In the new and the untried way.

—S. W. H.

* * *

1915.

This is the time of the year the commercial world takes an inventory of its business and plans accordingly for the future.

The world for Jesus Christ has no reckoning to make but to go *forward,* avoiding mistakes, of course, of past experiences. The kingdom of our Lord and Saviour has but one watchword and that is *advance!*

The question often arises if we as a Women's General Missionary Society are equal to all the tasks that come year by year. We have just finished a great project, that of providing the necessary sum to build a school for girls at Tanta, the only Christian school to stand as a light among the multitude of ignorant women in that district. Other schools will be established in due time, for the seed sown will demand larger fields for its propagating influence, but just now our effort to build is to work a great advance in Tanta, Egypt, for Christianity. Then the project to add to the Tanta Hospital is before the women and, we doubt not, will be accomplished. Remember the work of securing the necessary funds has only begun. The estimated cost to make Tanta Hospital equal to the demands upon its usefulness when ready for service will require at least $30,000. Will the women do it? We believe they will!

Then the "India equipment fund" is before the Church. This project carries with it the most necessary support in our fields in India a special share of the contributions for 1915. To hold our own in India we need everything that the India Association has asked, necessary for immediate service. This is but a glimpse into the activities of the opening year.

At home there are always new opportunities. The Juniors need the help of the Women's Societies to take care of their special work. Just a little systematic effort on part of all to cooperate and the Frenchburg Dormitory will be built. The Freedmen fields are wide and waiting for greater supplies in teachers and equipment.

We are studying "In Red Man's Land" to know how to do our special work better and more sympathetically for the Indian.

And now not least and no less essential is the purpose to make all this known to the women of the church through their own periodical, the Women's Missionary Magazine for 1915. During the year just past the Women's Board authorized the publication of an *enlarged* Women's Missionary Magazine, increasing from 44 pages to 68 pages at an increase in cost to subscriber of 3 1-3 cents per month! The project has not been without additional labor to the Editorial Committee, but the undertaking has been the *most inspiring* of any change ever projected in publishing our missionary periodical. We have had many words of appreciation. Our readers see the improvement with the small increase in cost of subscription. Our subscribers have shown an interested support in the undertaking. There are some who have not renewed; this is a disappointment, not only to lose their connection with their own missionary periodical, but there is a goal to be reached in this effort to publish the best Missionary Magazine, and the success of our ambition is delayed by every name lost from our list as well as failure of every subscriber to say a good word for the effort we are making.

We have ambitions for the year 1915 in behalf of the Magazine, not only to improve and make necessary the Magazine to every home, but also to increase its usefulness. Even beyond the pages of this periodical there is a great opportunity *entirely depending* upon what the women of the United Presbyterian Church will do to increase the circulation of their Missionary Magazine.

It is not too much to ask that the Magazine be found in *every United Presbyterian home* in the year 1915. Our very lowest figures for the circulation of this Magazine are FIFTEEN THOUSAND SUBSCRIBERS!

When we come before the women with our plans to secure this subscription list for 1915, will *you* do what *you can* to make the effort a success? If every woman who believes that the Women's Missionary Magazine has a place in the plan of our women's work will do her part during the year 1915, they will see the most surprising and far reaching results in support of our women's work in our mission fields. We safely predict that there is no *one* thing any *one* woman can do to extend the kingdom of Christ by personal effort that will bring desired returns in the immediate future as the larger circulation of the Missionary Magazine, for in that effort it carries her interest, her prayers, her self-denial and she has a part in the aggregated reports of the year's advancement along every line of our women's work.

This is YOUR Missionary Magazine. The Editorial Committee should not have to bear the responsibilities that belong to every woman, namely, the larger circulation of their own missionary periodical. Will you help to make it the best Magazine for the subscription price of ONE DOLLAR!

* * *

THE CHILDREN AND THEIR SPECIAL WORK!

Every year the Juniors of our Church have a special work assigned to them requiring a special fund and effort in order to meet their obligations.

There is a list of memorial structures under care of the Women's Board of great credit to the Juniors of the United Presbyterian Church, and we are all proud of the record they have made. We are also glad that the children of the Church are being trained for the future work of the Church.

Do we grasp the significance of this systematic work among those who are to exert such a commanding influence in the Church and its commission to the world?

It should stir our souls to a large gratification and hopefulness that the women of the Church have in charge the training of the children for Christian service, and that in a measure there is no other work so important. The leaders of the Junior work are entrusted with a mighty responsibility and many have manifested a spirit of devotion and zeal that is already bringing results.

The children can be enthused in any object that is assigned to them when their leaders are prayerfully consecrated to their task, and are well informed about their work.

The Women's Board has a leader in Mrs. I. H. Millikin, the General Secretary of the Junior work. She comes now before the children of the Church with an ambition to complete by April 1st, 1915, the second year's work in assuming the cost of the Dormitory at Frenchburg. Remember the sum necessary to build it is $5000, and less than one-half (one year's work, 1914) has been paid in, and there remain only three months in which to complete it.

This is to be a memorial to Miss E. D. Brown, a woman whom the women of the Church desire to honor.

The Dormitory at Frenchburg is needed NOW. The children will respond at once if their leaders will make the plan of the "Dime House" plain to them. We all can help. Send at once to Women's Board Rooms, 905 Publication Building, 209 Anderson St., Pittsburgh, Pa., and get your "Houses" and go to work and we will complete the Frenchburg Dormitory Memorial by April 1st, 1915.

* * *

"Another year is but another call of God
To do some deed undone and duty we forgot;
To think some wider thought of man and good;
To see and love with kindlier eye and warmer heart,
Until acquainted more with him, and keener eyed
To sense the need of man, we serve
With larger sacrifice and readier hand our kind."

* * *

The church needs a vision of the world for Christ.

PRAYER FOR OUR MISSIONARIES WHO ARE TO SAIL JAN. 5th AND 16th.

Gracious Father, Who sendest forth messengers of divine salvation, grant, according to Thy promise, to guard those journeying on land and sea at this time when peril of war threatens, grant to deliver thy servants from all fear, sickness and weariness, to preserve them in persecution and disappointment; to keep them in perfect peace with minds stayed on thee. Anoint them with Thy Holy Spirit, giving fullness of joy and greatly prospering their work for Thee. Grant unto them a rich harvest in their fields, and a blessed reward hereafter. For the glory of Jesus Christ our Lord. AMEN. Adapted from Christian Missionary.

Pray for those who are to leave the homeland in January, that they may have a safe journey to Egypt and India, their chosen fields of labor.

* * *

There is not a missionary who does not crave the prayers of God's people.

* * *

The life membership fees are to be used in the building of the addition to the hospital at Tanta, Egypt.

THE TEMPERANCE YEAR BOOK FOR 1915

Issued by the Women's General Missionary Society of the United Presbyterian Church, is now ready for free distribution, six cents for cost of mailing is all that is necessary, when you write for it.

It is not only up to the standard, but it is a decided improvement on previous years. It is larger and contains more reading matter. It shows a great amount of labor. There are 52 pages, each containing a weekly calendar brimful of Temperance items. There is no reason why every home should not have the TEMPERANCE CALENDAR.

Order from Mrs. R. C. Morton, 2020 Perrysville Ave., N. S., Pittsburgh, Pa.

Be sure to enclose SIX CENTS IN STAMPS TO PAY FOR MAILING.

A MESSAGE TO THE WOMEN OF THE CHURCH BY CONVENTION PRESIDENT.

Farewell, Old Year! Greeting to the New Year!

The old year, 1914, has become a part of the past. Her story is now only for rehearsal, but her deeds shall live in the hearts of men. Would that her end might have been "peace!" Her closing months rang with the thunder of cannon which with their sound—

"The carols drowned
Of peace on earth, good will to men."
"It was as if an earthquake rent
The hearth-stones of a continent,
And made forlorn
The households born
Of peace on earth, good will to men."
"And in despair I bowed my head;
'There is no peace on earth,' I said;
For hate is strong
And mocks the song
Of peace on earth, good will to men."
"Then pealed the bells more loud and deep:
'God is not dead; nor doth he sleep!
The Wrong shall fail
The Right prevail,
With peace on earth, good will to men."

This tragedy of the ages bequeaths not only the burden of the sorrow, devastation, destruction and suffering of war but it also leaves as a legacy to the Church a new responsibility. It belongs to the Church in the midst of this awful conflict to ask of the nations the question, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded that neither death, nor life, nor angels, nor powers, not things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

Never has the responsibility of the Church been greater to declare to the world that His banner over her is Love and to proclaim the gospel of Peace. The conflicting nations present a more vivid picture than brush or pen could depict of the need of SAVED nations as well as evangelized or merely nominal Christian nations. The Church in America must give more effectually than ever the testimony of the Faith that is in her; she must use every opportunity that is within her grasp to make herself a workman that needeth not be ashamed before God and the nations of the world. She must live the gospel more consistently; she must sow the seed of "gospel living" more broadcast. To do this she must take advantage of every opportunity to become so imbued with the Spirit that she will feel, "Woe is me, if I preach (and live) not the gospel." These opportunities to increase our efficiency are all around us. Lord, open our eyes that we may behold.

The New Year which we greet affords a distinct opportunity to the women of our Church; that is the Spokane Convention, May 14-18, 1915. The Convention is a representative body, it is true, but let it always be remembered that the spirit of the Convention is the product of the thought and prayer of every woman in the Church. So let us be in the Spirit not only on the Lord's day, but on every day that we may know His will concerning us. Let no Presbyterial be without her "torch bearer." Let us conscientiously remember our Isaiah 41:6 fund. Let us help one another so that not a single Presbyterial shall be unrepresented at this instructive and inspirational gathering of the Lord's workers.

Our advancement the coming year depends in large measure upon the attitude of the "rank and file" of our forces, so let the outlook of the coming year be on the heart of every woman. May the "shock of war" awaken in our department of the work of the Church a keener appreciation of the Gospel which has been committed to us. One leader has thus spoken to his denomination, "The present European war is preparing the greatest missionary opportunity the world ever saw. The war is making chaos of Europe and at its end will leave the field cleared for mission work with the old barriers broken down, old prejudices removed and the nations in a new frame of mind." With these tremendous opportunities facing Christendom, let us not for one instant forget that the strongest testimony a people may render is that of faithfulness to the trust committed to them. Let us therefore continue steadfast in the faith, maintaining and advancing our assumed task until America shall be SAVED AMERICA and Egypt, the Sudan and India shall be crowns of rejoicing for our King.

The Convention is really the place of accounting of the stewardship of those whom we have accepted as leaders in the various departments of the work of our organization. Their consecrated, efficient effort is portrayed in their reports in which dry facts and figures are clothed with life and speak aloud. Let us always remember that these leaders but render *our* accounts. They are *our* figures. May the spirit carried back by the Spokane delegates be such that our figures may grow exceedingly though they represent great sacrifice, for, "What can we render unto the Lord for all His benefits?"

In closing this message, let us recall the statement that the spirit of our Convention rests largely upon the women of our Church. What do *you* wish the spirit shall be? Tell the Lord about it and He will answer from His throne in heaven. Also remember at the throne of grace the officers, the program committee and the local committee for all of these have need of "grace" and this is their "hour of need."

* * *

Have we fully realized the purpose of our "regular church work?" The round of duties, the Sabbath meetings, the sub-organizations, the committees, the Presbyterials, the conventions—all the routine of the work of the church? What, after all, is the purpose of it? A means of grace to the individual first. And next? A means of grace to the world. Let us pray then that the "reports of committees," "the reports of Department Secretaries" and "the business" of our convention may be used as a means of spiritual uplift.

* * *

Our Convention is to be in the "Far West." We are to cross the Mississippi, the Missouri, the Plains and the Mountains. What message will we take? The example of perfunctory "forms" that will stamp us as a part of that so-called Christianity that is now permitting the destruction of lives and homes and governments in the name of the Prince of Peace? "The letter killeth, it is the spirit that giveth life."

* * *

We go to the open door of a great opportunity, with the only Divine power ever granted to men for healing the hurt of Sin. There will be much for us to see and LEARN and DO.

Let us pray again for the presence of the Spirit.

The "Convention" and "Spokane" and the "Pacific Slope!" What will this great opportunity do for us? After all, what will our eyes see? What will our ears hear?

The West has a big story to tell. Are we interested? Are we ready to learn? Is there anything in its enthusiasm? Can we hear with patience its brushing aside of form? Is there anything we need in its virility? Can we catch a new vision in the new light it sheds on life and work? Has it emphasized the necessity of some old things and shown the uselessness of some to which we have fondly clung? What *is* the West to give and how much are we ready to receive?

Sincerely,
Haidee Ewing Rankin,
1915 Convention Pres.
Canon City, Colo.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
2929 Taggart Street, North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

INSTRUCTIONS--IMPORTANT

☞SEND NAMES OF ALL SENIOR LIFE MEMBERS WITH FULL ADDRESSES TO MRS. JOHN S. CRAWFORD, 95 TRENTON AVE., WILKINSBURG, PA.

☞SEND NAMES OF ALL JUNIOR LIFE MEMBERS TO MRS. I. H. MILLIKEN, 205 LEXINGTON AVE., ASPINWALL, PA.

☞SEND ALL PICTURES OF JUNIOR LIFE MEMBERS INTENDED FOR THE JUNIOR MISSIONARY MAGAZINE TO THE EDITOR, MISS CARRIE M. REED, 1806 BEDFORD AVE., PITTSBURGH, PA.

☞CERTIFICATES CANNOT BE SENT OUT TO LIFE MEMBERS UNTIL THE FEES (ADULT, $25.00; BOYS AND GIRLS UNDER FIFTEEN YEARS, $10.00) HAVE BEEN PAID OVER BY THE PRESBYTERIAL TREASURERS TO MRS. J. B. HILL, TREASURER OF THE WOMEN'S BOARD.

☞DELAYS IN SENDING CERTIFICATES ARE VERY OFTEN CAUSED BY THE PRESBYTERIAL TREASURERS NOT FORWARDING MONEY TO THE BOARD TREASURER OFTENER THAN EVERY THREE MONTHS.

A THANK-OFFERING MESSAGE FOR THE NEW YEAR TO PRESBYTERIAL THANK-OFFERING SECRETARIES.

My Dear Co-Workers:—

May the New Year bring to you health, happiness and success in the Master's work.

May each day record from you an earnest prayer for the special work to which God has called you as Presbyterial Thank-Offering Secretary.

May your New Year resolutions in reference to the work be:

FIRST—"I am but one,
But I am one,
I cannot do everything,
But I can do something,
What I can do, I ought to do,
And what I ought to do
God helping me, I will do."

SECOND—**At Once**, I will begin to work through the congregational Thank-Offering Secretaries for an increased number of givers to Women's Work, and for more liberal offerings year by year.

May God direct and bless your every effort for Him.

Very Sincerely,
Mrs. Mary Clokey Porter,
General Thank-Offering Secretary.

ADVANCE!

A New Year's Call to the Women of the Church.

An advance is greatly needed in contributions, month by month, through the Missionary Societies.

An advance is greatly needed every year in Thank-Offerings at "Ingathering" times in the Fall.

Why Call for Advance?

1. Because the work in the home land and in foreign lands is rapidly outgrowing the income of late years.

2. Because what God bestows upon His people is far in excess of what they

bestow upon Him. With the accumulation of wealth, personal expenditures have increased in far larger proportion than have the gifts for the building up of Christ's kingdom throughout the world.

3. In order to grow in the "grace of giving," the church must keep pace with the needs in its various fields of activity.

What are Some of the Needs?

1. To support in full the work already undertaken, in order that no points gained may be lost.
2. To be ready to provide reinforcements as fast as they may be needed. "The King's Business requireth haste."
3. To meet the responsibilities God has placed upon the women of the church in assigning to them a goodly share of giving the gospel to the spiritually needy in the fields under the care of their own denomination.
4. To "enter and occupy" new fields of service as the Holy Spirit opens them.

Who are Asked to Advance in Gifts?

1. Those, who, in the past, have been faithful in giving to God their tithes and offerings.
2. Those, who, in the past, have not given regularly and systematically and proportionally, but who are willing to be taught the true Scriptural way of giving.
3. Those, who, in the past, have failed to realize that they are merely stewards of the Lord's money, but who will respond liberally when the needs of the church are clearly set before them.

How to Secure Advanced Gifts.

1. Through definite prayer individually and collectively.
2. By asking for definite sums in prayer from persons who are financially able to give them, and by keeping on praying and working until they come into the Lord's treasury.
3. By studying the best plans of securing gifts, and patiently and persistently pushing them.
4. By giving liberally yourself and by each one winning one or more to give.
5. By deciding on a definite sum for general contribution beyond that given the previous year which the women of your church should give, and work until you get it.
6. By doubling your Thank-Offerings through doubling the number of givers.
7. By keeping the work under the care of the Women's General Missionary Society clearly before all the women of the congregation, through the distribution of literature published by the Women's Board, and through the securing of annual subscriptions to the Women's Missionary Magazine.
8. By always being loyal to the work the societies are through their constitution pledged to support and not permitting their funds to be diverted to outside channels, however worthy they may be.

Why Should the Women of the Church Advance in Gifts?

1. Love for Christ and love for souls should be the supreme motive. "We love because He first loved us."
2. To obey Christ's command, "Go ye into all the world and preach the gospel to ever creature." Two thousand years have passed since Christ gave this command, yet, two of every three persons in the world today have never heard of the Saviour.
3. For the sake of the millions who are dying every year and passing into Christless graves without a hope for the future.
4. To help lighten the heavy burdens being borne by all our missionaries, through sending more workers into the fields.
5. To bring the church up to a higher plane of giving and thus save it from the prevailing sin of selfishness.
6. To be loyal to the cause of missions which is nearest and dearest to the heart of our Lord.

GIRLS' BOARDING SCHOOL, TANTA, EGYPT.

Everyone who helped by prayer, by effort or by gifts, to raise the $50,000 Fund for the Girls' Boarding School, Tanta, Egypt, will be interested in reading the following message from its principal, Miss Carol McMillan, who, at present is on her furlough in America.

Message:

Notwithstanding the fact that all classes of people in Egypt are in a financial way feeling the effects of the European war, Miss Sadie Thompson of Tanta writes:—

"The affairs in our school are moving along well. The roll of boarders and day pupils is not quite as large as in former years, but the roll is splendid considering the condition of the country. Many of the Moslem girls are in attendance this year. Meleka, our first little boarder, is again in school doing her fifth year's work. She has three years yet before her. We are so happy over the way she has been benefitted by her stay in school; she will truly be fitted to preside over a Christian home when she goes from us."

Our school draws its children from all classes, the rich and the poor, from those in professional life, the artisans and peasants and educators. In religion the pupils are Mohammedans, Copts, Protestants, Catholics, Greek Orthodox and Jews. All are received in the same way, all are brought under the same Christian influence, all are taught the same lessons and they mingle together as companionable as their teachers could wish.

Children in America cannot realize how much the school life means to the child in Egypt. Their lives are so empty of the pleasures and benefits that make up such a large part of a happy American child's life. The loving Christian atmosphere of the school is a new experience to all of them and one with which they are loath to part. The closing day of the school year is not hailed with delight as the welcome release of the bondage of the school room, but it is usually a day of much weeping, especially on the part of the older girls, who realize what it means.

I was deeply touched by the action of the class which graduated before I came home. There was little joy for them in the day. Of course, there was satisfaction in the fact that they had completed the course of study and received their diplomas, but the consciousness that the end of their school life had come, caused the tears to fall again and again. The teachers remained in the school several days before we closed the house for the Summer and the girls came back each day and fairly lived with us until we left. We were very happy when the school opened in the Fall to have half of this class come back and ask for extra work that they might continue their happy school days. Two of these girls were Mohammedans from two of the most wealthy and influential families in the city of Tanta.

Our staff of teachers are faithful and earnest in their work and add their influence to the Christian atmosphere of the school. Two of them are members of the graduating class mentioned above. This is the third year for one and the second year for the other, both are members of our Protestant congregation in Tanta.

The boarders mostly come from the villages about Tanta, some from a distance. Quite a number of villages have been represented in this way. These children having been taught in the faith as it is in Christ Jesus, go back to their villages and there serve as light bearers. In most of these villages no Christian work is being carried on, so you can see what important position the school holds as a disseminator of the Gospel.

The question is often asked, if the girls are not harder to control than American children. It is true that they come to the school with absolutely no experience in self control, with practically no training in any helpful way and yet I have never found the problem of order and discipline any more difficult than many places in America.

A child usually does not continue in school for months without learning the standard of right and wrong, which is taught her from the Bible. The boarders especially respond to the unconscious but powerful influence of the lives lived before them in an earnest prayerful endeavor to live the Christ life. They very soon learn the desire of missionaries and teachers to "Remember the Sabbath Day, to keep it holy." Even the servants soon learn that the Sabbath is given over to the worship and service of God and on the rare occasions that visitors do come on that day, they have more than once been asked if they do not know that we do not have callers, or do business, on the Sabbath.

We try to make the atmosphere of the school that of a loving Christian home and we are duly grateful to our kind heavenly Father for the love and good that is shed abroad in our hearts. Indeed it is His gift and our earnest prayer is that He will help us to open our hearts wider that we may receive more fully of this blessed gift.

As we have said before, we wish to say again, we are very grateful to the devoted women and children of our United Presbyterian Church for the splendid provision they have made for a permanent home for our Girls' Boarding School. May God richly bless each one.

THOUGHTS FOR GOD'S STEWARDS.

The world asks: "What does a man own?" Christ asks: "How does he use it?"

The world thinks more about the money getting. Christ, about the money giving.

When a man gives, the world asks: "What does he give?" Christ asks: "How does he give?"

The world looks at the money and its amount. Christ looks at the man and his motive, and sees what is kept back for self and rewards accordingly.

GOOD NEWS FROM THE FARMING DISTRICTS.

Greatest Crops Ever Produced.

U. S. Farm Products Worth $104,000,000 More This Year Than Last.

WASHINGTON, D. C., Nov. 9.—The important farm crops of the United States this year are worth $5,068,742,000, or $104,000,000 more than the value of the same crops last year, notwithstanding a loss of $418,000,000 sustained by the cotton planters on lint alone as a result of the European war. Preliminary estimates announced today by the Department of Agriculture and Statistics of the average prices paid to producers on November 1 indicated that this year's wheat and corn crops are the most valuable ever grown in the United States, that the wheat and apple crops are record harvests, and the potato crop is the second largest ever raised.

A Word to the Farmers.

What saith the Lord Who visitest the earth and waterest it: Who crownest the year with His goodness? Listen to His voice in Proverbs 3:9. Honor the Lord with thy substance, and with the first fruits of all thine increase.

In Deuteronomy 26:2, 10, 11, 12, 13, 14. Thou shalt take of the first of all the fruit of the earth which thou shalt bring of thy land that the Lord thy God giveth thee, and shall put it in a basket and thou shalt go unto the place which the Lord thy God shall choose to place His name there: And thou shalt set it before the Lord thy God and worship before the Lord thy God: And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house: When thou hast made an end of tithing all the tithes of thine increase—then thou shalt say before the Lord thy God: I have not transgressed thy commandments, neither have I forgotten them: I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me.

SENIOR LIFE MEMBERS.

$25.00 Each.

Received November 18 to December 16, 1914.

Mrs. Emily C. LeFevre, Philadelphia, Pa.

Miss Elizabeth W. Nickel, a member of the W. M. S., Elizabeth, Pa.

Miss Agnes C. Johnston, Pittsburgh, Pa. By Y. W. M. S., Herron Hill U. P. Church, Pittsburgh, Pa.

Mrs. Lulu W. Loring, a member of the Crafton W. M. S.

Mrs. Mary A. Dunn, the mother of the W. M. S., Crafton, Pa., and made a life member by that society.

Miss Bertha Blanche Williamson, Ottawa, Kans., made a life member by a friend, a member of W. M. S., 6th Church, Pittsburgh, Pa.

Mrs. Ethel Williamson Tyler, Des Moines, Iowa, made a life member by a friend, a member of the W. M. S., 6th Church, Pittsburgh, Pa.

Mrs. Eva Scott McMunn, Oakdale, Pa. By W. M. S., Oakdale, Pa.

Mrs. P. F. Hormel, Oakdale, Pa. By her husband.

Mrs. Mary J. Gibson, Butler, Pa.

Mrs. Jennie Sutton, a member of the W. M. S., Worthington, Pa.

Mrs. Lulu Kennedy, Mars, Pa.

Mrs. Harry M. Kelso, McDonald, Pa. By a friend.

Mrs. W. P. Jones, Emsworth, Pa. By her mother.

Mrs. E. C. Geither, Emsworth, Pa. In honor of her grandmother, Mrs. Overlander.

Miss Mary Hamill Trimble, Ben Avon, Pa. By her grandfather.

Miss Marion K. McIlvaine, Ben Avon, Pa. By her father.

The list of Junior Life Members will appear in the Junior Missionary Magazine.

☞Life membership fees are now designated for enlarging the Hospital at Tanta, Egypt. Thirty thousand dollars is required to do this work.

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 48 Berkeley Way, Santa Cruz, Cal.

A LEAF FROM FIELD SECRETARY'S NOTE BOOK.

Our efficiency campaign is fairly launched. Societies everywhere are swinging into line. These ten points of efficiency, like plummets, are sounding the depths, sometimes revealing an obstruction too, which calls for faithful dredging, may be a little reconstruction before all channels are cleared for unimpeded progress, *e. g.*, "Point IV" naturally gives rise to this question, "How do you raise your share of pledge to missionary's salary?" and on several occasions, the answer has been, "We take it out of our society funds." But, beloved! Your pledge to the missionary's salary is *special*; what profit or advantage if we take of the funds already pledged to our regular departments of work to meet a special obligation? That would be "robbing Peter to pay Paul," and, just here, if you go over the statistical report carefully, you will find a number of societies who, while contributing to foreign missionary's salary, as a special pledge, omit entirely contributions to the foreign general fund of our Women's Work, which maintains all lines of our work on the foreign field, except pledged salaries, and which requires more outlay than any other department; just measure up to "Point II, Section A." and this obstruction will be removed.

One of our Junior leaders told me recently of a "Memory Contest" which must be a pleasant, helpful diversion from the usual program. Have captains choose sides to prove which side can repeat the greater number of Bible verses. Try it. She also suggested training the older Juniors in the art of telling a story well for the entertainment and instruction of the younger ones. It serves a double purpose. Another item in this enterprising society is "birthday groups." All whose birthdays come in the same month must plan something of interest for the others, or do something special for missions, the "other fellow" you see.

Please keep in mind the "Isaiah 41:6 Fund." All contributions due on or before December 1st. Are you "helping your neighbor"—that little Presbyterial—to a representative at the Spokane Convention?

A missionary picnic in November may seem a chilly proposition for those living east of the Rockies, not so in the Santa Clara Valley. A perfect day, a beautiful drive, outlined hands insistently pointed the way from the home to a charming retreat down by the mountain stream which coursed its way along the base of a wooded hill—glorious in scarlet and green. A real California dinner, followed by permission to talk as long as I wished, both favors accepted with thanks. Some day I must leave beautiful California and set my face toward the land of the rising sun; ah well! East, West, always outstretched hands and warm greetings at every turn, blessed memories of homes and kindred minds inexpressably sweet to one who walks the solitary way.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."
AIM: "WIN ONE."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India
Miss Eleanor W. McConnachie, Pathankot
Dr. Anna Boggs Watson, New Athens, Ohio
Miss Bertha Houston, Frenchburg, Ky.
Miss Christianita Totten, Henderson, N. C.

Has your society ever remembered your special workers by letter? Try having one letter a year go from one of your members to each representative. You will be more interested in each young woman and the matter of support will be more of a personal matter with you, for each one will be a personal friend of your correspondent.

☛BLANKS☚

Young Women's Secretaries watch for the postman early in February! He will bring you some interesting mail.

Societies! Make sure you have your blue blanks by March anyway; one for you to keep, and one to forward to the Young Women's Secretary of the Presbyterial.

THE RIGHT START.

The aimless life had no definite start; it had no positive direction in which to go; no clearly defined end in view; no serious reflection on the future. It is a hit and miss sort of existence. So much depends upon the kind of start in life. Everything being equal a right start promises a successful finish.

A study of "The Child in the Midst," or any book on child welfare emphasizes the necessity for the very early and right start in a child's education. Thus the importance of Christian kindergartens and primary schools in mission lands.

Even Mohammedans and other religionists spend much thought and time on inculcating their teachings in the minds of the children. Under ordinary conditions—in any land—the mind of the child of six or seven, sometimes even younger, is either perverted or full of healthful thoughts. We often under-estimate the ability of children to comprehend truth. Let us be awake to the facts as they are.

Many young people are very young in religious work, not having been offered an earlier training or having neglected their opportunity. It is important that these get rightly started on their career. In the physical life, a faulty or weak heart is often the cause of weak action, dependency, an early demise. Christian success depends on the state of the heart of the individual.

We sometimes hear complaints that the missionary society is lacking in interest, weakening, dying. Perhaps there has never been much heart in the work, so the society has had little chance to be strong. What contribution have you made towards its life? Think seriously over this question if your society is merely existing. No society will "merely exist" if it has enough life to make it go, if that life be properly used. Taking into account the natural causes for a society losing in strength, such as, removal of members from its bounds, promotions to the Senior Society, invalidism of members, or an insufficient influx of new material to fill the depleted ranks, the principal reason for failure is faint-hearted or half-hearted service from the very beginning perhaps, consequently this train of weakness: Uncertainty, languor, diminishing energy, disorganization. A right start involves a workable plan, willing workers, a definite, abiding purpose—the forwarding of Christ's kingdom on earth.

That society which makes the most clatter and noise and seemingly accomplishes the most brilliant work, may not have had the right start. The individual life must be taken into account. Has the society enriched it? The lives of the members must first be kindled with real love before other lives can be fired. "A wheel that is going round is not necessarily going forward; so with progress." The society may be as the engine whose wheels revolved on other wheels the foundation of which was laid in solid concrete. The purpose of the turning of the wheels was to test the engine to know its fuel capacity and its steam pressure, hence its power and ability to make speed. After its test it would be safe or otherwise to place the engine on the rails to haul a train. So we should not fret if we are not able to show as large gains as some other society if we are building solidly for time and eternity.

In the opening month of 1915, we have the opportunity of "turning over a new leaf;" or making a new start if we have not been doing well. We will forget the past, paying strict attention to the present and leaving the future where it belongs for "I've nothing to do with tomorrow," said the poet, "save to take it to God in prayer; its grace and its strength I can't borrow, so why should I borrow its care."

We can be very careful of the impetus we give to God's work. May it be substantially forward.

IDA B. LITTLE.

IS PROMPTNESS A NECESSARY FACTOR IN LIFE?

Promptness, readiness to do our duty when that duty presents itself, without parleying or putting off and thinking or saying, some other member of the society has more time, or can do it better and many other excuses which are given, often hindering the work of a society. It was promptness of the soldiers to respond to the command of Sheridan that saved the army from defeat at Winchester. So we as an army of young women may be a great factor in the defeat or victory of the missionary work entrusted to us, depending largely upon our promptness to seize our opportunities.

If we find a young women's missionary society, where every member is prompt in attendance, prompt in the performance of their part of the work of the society, prompt in paying their dues into the treasury, prompt in making out all reports required of them, you will find a society which is doing aggressive work along all lines of religious activity.

We soon look with distrust upon a person who is not prompt in living up to an agreement. So it behooves us, as young women, to form the habit of promptness early in life; as this will be one of the greatest factors in our future success.

A public school will succeed only when its pupils are prompt in attendance, prompt in completing the work assigned them. So our mission schools can be successful only when the Women's General Missionary Society is prompt in the support of these. And the General Society is not able to do this, unless the local society is prompt in its support; and in order to do this the individual member must be prompt in meeting all her obligations to her local society, proving conclusively that the success of any great undertaking depends entirely upon the promptness of its individual members.

Promptness was a necessary factor in the life of Abraham when God commanded him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed." And at another time when God called upon him to offer up his son Isaac, having reached the place God had told him of, and Abraham had built an altar and laid the wood upon it, and bound his son Isaac and laid him upon the altar, when he stretched forth his hand to take the knife to slay his son, then God called to him: "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou feared God, seeing thou hast not withheld thy son, thine only son Isaac. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and in thy seed shall all nations of the earth be blessed; because thou hast obeyed my voice."

We have the great evangelist, "Billy" Sunday today, because of his promptness to heed the call of God that led him into the church, that winter night, in Chicago; when the Light of Life came into his soul, which was to shine forth and lead thousands of others into the straight and narrow way that leadeth unto Life Eternal.

Lizzie B. Bittles,
Waterford, Pa.

SOME OF OUR OBLIGATIONS TO THE WOMEN'S GENERAL MISSIONARY SOCIETY.

Article II in our Constitution reads, "The object of this society shall be to arouse and develop an interest in the cause of missions among the young women of the church, to form the habit of systematic giving, and aid in the work of the Women's General Missionary Society." Thus we see by the last clause of this Article that we are a part of that great structure, and as such our first obligation is to do all in our power to carry out the plans, and do the work given to us by that organization. To do this we must have knowledge of the work. and this we find in abundance in the Women's Missionary Magazine, in which some pages are set aside especially for the use of our Young Women. Use them well.

Knowledge must precede interest, hence our second obligation is the subscribing to and carefully reading and studying of the Women's Missionary Magazine.

A third obligation would deal with giving. I wonder how many of us realize that our giving should not end with our Thank-Offering and Young Women's Special. Neither of these should interfere with our general contributions which ought to go to the work of the W. G. M. S.

A fourth obligation to our Mother Society is earnest prayer. There is an imperative need for a study of the commands and promises concerning prayer among the young women of our church. God wants us to make use of His promises. Let us then not be slow in fulfilling this greatest obligation.

So much for our obligations in the present. Stop a moment and let us think what the fulfilling of these obligations means to the future.

As the young women take up the task assigned, with the purpose and energy of youth, and make it the business of their best years, so will they grow and develop and glorify God in the doing of the work. To accomplish much, the question must not be, "How little can I do? but, How much can I do?" Who are today the most important factors in women's work for women in the future? Our young women. Who are to supply the ever increasing demand for laborers in both the home and foreign field? Our young women. To whom will the great trust soon be committed by the generation of women workers passing away, and by whom will it be handed down to generations which follow? Our young women.

Is it not time then that we as young women seriously consider our obligations to the organization at the head of this great work, in the church of which we are a part? If our young women can once be brought to fully realize that their influence, their service, their prayers, and their gifts are needed to help in the work being carried on by the Women's General Missionary Society, to make the world more Christlike and to bring it to Him for His inheritance, the whole question of our obligations to the W. G. M. S. and the fulfilling of them will be solved.

To the young women of the church a glorious vista is opened up and Christ stands in the way beckoning to us to enter in, and help carry on the work so much needed to be done, remembering that "They who turn many to righteousness shall shine as the stars for ever and ever."

"The time is short
If thou wouldst work for God, it must be now,
If thou wouldst win the garland for thy brow,
Redeem the time."

BOVINA CENTER, N. Y.

WHAT CONSTITUTES A SUCCESSFUL Y. W. SOCIETY?

To be successful in any line of work it is necessary that each person interested shall devote a certain amount of time and energy to promote a gain in their particular business. Some business firms have partners or persons in their employment who have what is called a "working interest."

A missionary society to become successful must have every member a working member, each girl doing her part of the work or taking a working interest.

In this day and age nearly every young woman is connected with the business world. Some of us are best fitted for one line of work and some for another.

This then is one point a Society must make to succeed. Each member willing to do her share of the work and doing the work for which she is best fitted, being personally responsible. Interest must be fostered and with the splendid help that may be obtained from the magazines and leaflets, each meeting should be one to be looked forward to and remembered. We all know that if our society is to be blessed it must come in the way of service. It may be necessary to sacrifice some evenings otherwise planned, but our Master's life was a sacrifice to all things we deem necessary.

Time should be taken to prepare for the program, which should be short and interspersed with songs and prayer. If you have not had a mission study class you will find it proves to be very interesting. Ask some one to lead devotional exercises at an early date and to make definite prayers. Make your Society a live one by giving it your hearty support. By showing an interest in the mission field you may influence others to become members or if members to become more active.

The financial part of the Society must not be forgotten. It is much easier to pay dues every month and with an efficient treasurer, funds of all kinds may be kept up. It is well to select an earnest consecrated young woman for the Thank-Offering Secretary. This meeting may be made a social gathering when we may "Come into His courts and bring an offering."

The social side of the Society seems to be one of the strongest attractions for the younger girls. One-half to three-quarters of an hour after the program might be spent in a social way when refreshments are served.

Therefore a successful Young Women's Society constitutes a working, praying group of young women, missionaries of Christ living up to the best that is in them.

JULIA KATZENMEYER,
1st Des Moines, Iowa, Y. W. M. S.

NEW SOCIETY.

Chartiers Presbyterial, First Washington, Pa., Sarah Hamilton Mission Circle; twenty-one members. President, Miss Mabel Woodburn; Vice President, Miss Laura Foster; Secretary, Miss Katherine Reed; Treasurer, Miss Lulu Kyle.

THE WOMEN'S MISSIONARY MAGAZINE HAS ENTERED A NEW ERA IN ITS PUBLICATION. ARE YOU A SUBSCRIBER?

FREEDMEN'S DEPARTMENT.

Mrs. Samuel Yourd, Freedmen Secretary, 625 Highland Avenue, Carnegie, Pa.

One more year has gone beyond recall, with its record of failure or success, and all is well, if each one of us has done our best work, and given our best service in His name.

Our last reports from the missions in 1914 are full of encouragement. Dr. McGranahan writes from Knoxville, Tenn., of a week of special meetings in which Dr. W. I. Wishart of N. S., Pittsburgh, Pa., assisted: "There was not much excitement as things go in a revival but there was a very deep interest. The result is that all the girls in Elnathan Hall are professing Christians and there seems to prevail a deep interest in spiritual things. In McCullouch Hall there are not more than two who have not yet taken their stand for Christ and one of them was in the hospital during the meetings; so we think that ere long we can state that 100 per cent. of our boarding students are Christians."

The first thank-offering to be reported comes from Arlington, Ala., from Mrs. Arter, the women's society twenty dollars and the young women's seven dollars, or a total of twenty-seven dollars for this mission, an increase of twelve and one-half dollars over last year, and this in the face of the hard year financially.

At Athens, Tenn., the people are especially interested in the domestic science work and have donated to it new curtains for the dining room and kitchen, a tub and wash board, small glasses and a refrigerator.

The domestic science teacher at Riceville, Tenn., in stating some things they were learning in class work, says, "And they never had heard of doughnuts." Of course, you all smile, but the next on the list is crackling bread, and I guess that the smiles will be credited to Riceville.

Norfolk, Va., reports everything going on nicely.

Mr. Williams of the Bluestone Mission writes that the school is larger at this time of the year than it has ever been. Some nice new material has been received for the sewing room and the second-hand clothing is a great help, on account of the prevailing conditions.

Chase City has again re-adjusted herself after the fire and neither teachers or pupils are discouraged. Some more bedding is needed at Chase City.

Out on the farm at Prairie, Mr. Dumas has one hundred and thirty bushels of potatoes on hand; hay crop baled, and syrup yet to make. Oats are sowed for next year's crop, and we still hold our cotton for better price than 7 1-4 cents. The new dormitory is being pushed as rapidly as possible. It means much to even have all the material on the ground.

The Miller's Ferry Missionary Society meets every two weeks in the homes of its members. This plan was tried in vacation and proved so satisfactory that it has been continued. The King's Business is being studied, using the questions and while one conducts the study the others are sewing on garments for the needy in the community. The book is to be discussed at the meeting of the Alabama division of Tennessee Presbyterial in January. Some of the members meet weekly, when the life of some missionary is studied. Just now it is Robert Moffat.

We have had more letters of inquiry from our societies about the Freedmen and the work, than we have had for a long time before, and we hope it means that you are going to give us a good share of your money. In talking with a lady the other day about supporting a missionary in our department, she did not seem to mean to tell it, but it just slipped out, that the Freedmen workers were not regarded as missionaries because they were not under life appointment as our foreign workers are. *Not missionaries!* And 100 per cent. of a college, Christian? The Bible taught in every school? In one case 42 years of service for the uplift of the Negro? Another over 30 years. Quite a few are serving in the teens of years. True they serve under the Stars and Stripes, but our white teachers still suffer social ostricism in most places, and your secretary has been openly insulted in the South, because of her mission. The race problem is still with us, and there remains "much land to be possessed."

These lines from the Black Belt Missionary by Rev. W. G. Wilson are suggestive of conditions just now, and the last verse, of the grit displayed by many of the people:

DE TIMES IS TIGHT.

I tell you, honey, bless yo' soul
De times is sholy tight,
'Case ev'y thing you have ter buy
Is gone clean out o' sight.

Fus, de drouth, it come erlong
An' made things mighty dry,
'N soon es cotton 'gin ter squar'
De weevils 'gin ter fly.

An' when we thunk we had dem beat,
(Dem bugs, I'm talkin' 'bout,)
I'clare' ter goodness, 'fo' de Lo'd
De war, it done broke out.

De times is tight, suh, sho's you bo'n,
An' fur es I can see,
De cotton dem dar bugs done lef'
Sho ai'nt no he'p ter me.

Can't git no money at de bank,
No rations at de sto',
De steamboat b'iler's busted up,
An' Katy's barred de do'.

I dunno what ter folks gwine do,
But as fer dis yere chile
He'll raise some pigs, an' plenty co'n
An' live on dem a while.

—W. G. Wilson.

In Black Belt Missionary Magazine.

STUDY FOR THE MONTH.

FEBRUARY—THE CHILD AT HOME.

"Train up a child in the way he should go."

Roll Call—Name a child of the Bible.

Scripture Lesson—Psalm 128.

Topics for Study:

1. The home—the center of a nation's life.

2. Child marriage in non-Christian lands. Reasons and results.

3. Discussion: If you were a missionary wife in a Mohammedan land what methods would you attempt to introduce to improve the home life of the people?

"IN RED MAN'S LAND."

The Red Man and the Government.

1. Difficulty of establishing early treaties with the Aborigines.

2. Open discussions:

(a). Had the Causasian race a right to subjugate the Indian?

(b). Marked contrasts between the natural traits of the two peoples.

(c). What occasioned the triumph of the White Man?

(d). Does this victory, however attained, entail responsibility?

3. Obstacles in the path of just Indian legislation.

4. Questionable methods and great deficiencies in the guardianship of the "Wards of the Nation." Is its general policy a matter in which the United States Government should justly feel pride?

5. The history of Indian reservations.

6. The conciliatory attitude toward the Red Man as exhibited by William Penn and others. Would not "applied Christianity" solve many Indian problems?

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Anderson Street, Pittsburgh, Pa.

"For the evangelization of the world the support of the Church at home is necessary; to secure the support of the home Church its interest must be aroused; this interest can be aroused in no way more surely than by the personal contact of enthusiastic agents; these agents can best be inspired and trained by means of the mission study class."
—T. H. P. Sailer.

The mission study class has come to be considered one of the most effective agencies for the promotion of missionary interest in both the home and foreign fields. If you have not planned to begin a mission study class in January, begin it later; but by all means *have a mission study class.*

Special leaflets recommended for the first and second chapters of "The Child in the Midst," and "Our World Family" are:

"Little Girl Life in India." Price, 1 cent each; 10 cents a dozen.

"Little Girl Life in Egypt." Price, 2 cents each; 15 cents a dozen.

"Little Daughters of Islam." Price, 2 cents each; 20 cents a dozen.

"Motherhood in Heathen Lands." Price, 2 cents each; 20 cents a dozen.

"Of Countless Mothers I am Only One." Price, 1 cent each; 6 cents a dozen.

Every class leader of "The Child in the Midst" should have Mrs. Montgomery's help, "How to Use." Price, 10 cents; and the teacher of "Our World Family" should have "Guide for Leaders." Price, 5 cents.

A new leaflet on "The North American Indian" by Mrs. J. C. Alter, the Field Secretary, is now in the hands of the printer, and will soon be ready for distribution. It will be very helpful in the study of "In Red Man's Land."

"Leaders' Supplement" to "In Red Man's Land," by Miss Guernsey, is 6 cents, postpaid.

New leaflets are, "The Sorrow of Egypt," by Mrs. F. C. Hoyman. Price, 3 cents each; 30 cents a dozen; and "Children of India," by Miss Dora Whitely. Price, 2 cents each; 20 cents a dozen. These two leaflets will be on sale by the time this reaches you.

The leaflets: "Pointed Arrows," price 2 cents each, 15 cents a dozen; "Freedmen—Questions and Answers," price 3 cents each, 30 cents a dozen; and "Sixteen Missionary Programs," price 5 cents each, 50 cents a dozen, have been revised and reprinted and are ready for distribution.

Please note the following corrections in quotations of prices in the December Magazine:— "Hospitals — Freedmen," 30 cents a dozen; "Work Among the Mountaineers," 5 cents each, 40 cents a dozen; "Is It Worth While?" 20 cents a dozen.

In ordering supplies of any kind from the Literature Department please do not send orders to the *home* address of the Secretary, but send to the *department* address, which is always printed at the top of this page, 904 Publication Building, 209 Anderson St., Pittsburgh, Pa.

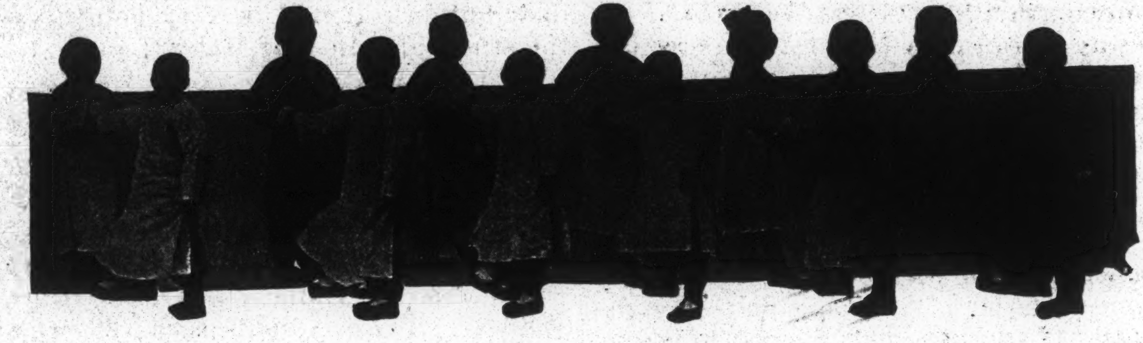
☞SEE FOURTH PAGE OF COVER FOR PRICES OF PROGRAMS. SEND ORDERS TO THE WOMEN'S MISSIONARY MAGAZINE, XENIA, OHIO.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

MOTTO: MARK 11:24.

AIM: EVERY PRESBYTERIAL REPORTING. TOTAL MEMBERSHIP 25,000.



IMPORTANT

Only three months until March 31st, to raise the $5000 needed for the Elizabeth D. Brown Dormitory, Frenchburg, Ky. A little over one-half of the amount has been sent in so it means that we must all work hard during the little time left us.

To help the Juniors in their endeavors to raise this money a new devise has been gotten up by the Women's Board, namely, a very attractive house printed on cardboard which is punched with ten holes each the size of a dime. A set of stickers goes with each house so that when a dime is inserted it may be securely fastened. These houses are FREE and are to be ordered at once from our Literature Department, 904 Publication Building, Pittsburgh, Pa.

The successful Junior worker must be willing to do good hard work, for her task is not an easy one. She must win the respect and love of the Juniors; she must rule by love; if she attempts to drive the unruly Junior she usually drives him away.

To command their respect and love, her daily walk and life should be an example of goodness and kindness.

She should also give the Juniors as much pleasure outside of the regular meetings as she can. Many magazines supply ideas which can be adapted to entertainments for the children. She should be on the alert for all new ideas to keep up their interest.

The successful Junior worker must be a tithe giver, for she can not expect children to give and to observe tithing unless she is a tither herself. She should try to get the older people interested in the Juniors, for it is uphill work when the mother and father do not realize the importance of the Junior training.

She should be *enthusiastic* about *missions*, emphasizing at all times Christ's last injunction in Matthew 28:19-20 and also Acts 1:8.

Finally and most important of all, she should be diligent in prayer, remembering that "The effectual fervent prayer of a righteous man availeth much," and that "Whatsoever ye ask in prayer, believing, ye shall receive."

A NOTE TO EDITOR OF JUNIOR DEPARTMENT.

Dear Mrs. Milliken:—

Just about the time I was beginning to think about our Thank-Offering and what we would do this year, a friend gave me a copy of the Presbyterian Junior Magazine, "Over Sea and Land." In it was a little play called, "A Vision." As soon as I read it I knew I had just what I wanted. I revised it to suit our own missions and am sending it to you to see what you think of it.

I am substituting the names of the boys and girls in my society that will take part, as well as using my own name. I think it will be more effective; especially as my larger boys are leaving. It will impress them.

Sincerely,
ARMINDA IRWIN STOTZ.

Scene and Characters.

A sitting room where Juniors are gathered for a meeting. Four boys and four girls dressed in every-day clothes. Four boys dressed as Sudanese, Indian, Freedman, Mountaineer. Five girls dressed as North American Indian, Mountaineer, Egyptian, Freedman, and Italian. Tom and Nelly enter as curtain goes up. They toss their hats on table in a corner.

Tom: "Well, I guess this is the last meeting I'm coming to. I'm tired of going without things I want so other people can have 'um."

Nelly: "Oh, Tom, don't talk that way. You used to be the most 'thusiastic member. Miss Jessie will feel badly to have you backslide."

Tom (angrily): "I'm not a backslider! I just don't feel that I can afford it, that's all. You see father has put me on an allowance."

Nelly: "Oh, isn't that fine! I wish I had an allowance. I know I could make it go further than you could."

Tom: "Don't be silly. A girl doesn't know how to handle money. It's only when a boy gets to be a man like me (puffs out chest) that he is given an allowance. Girls don't know how to manage with money."

Nelly: "Perhaps not, Mister Tom—but I know something better, even if I am a girl, and that is how to manage without it. If you only knew that. you would find you could afford to be a Junior."

Tom: "Bosh! You talk just like a girl always does. Huh! I'd like to see you make money go further than I do! Why, you'd spend the whole fifty cents the first day on sodas and sundaes, instead of making it last a week."

Nelly: "I don't believe I'd spend as much as you do, Tom Bacon! Why, I've saved all my soda money—"

Tom (interrupting): "Here comes the bunch." (Enter six boys and girls).

Nelly: "Tom says he is going to drop out of the Junior Society. Help me to persuade him to stay."

Chorus of boys and girls: "Why, what's the matter?"

Tom: "I can't afford it now, I'm on an allowance."

Jack: "It's a nuisance always to be giving up something you want. Guess I'll drop out too, for awhile."

Jim: "I'm going if you fellows go."

Grace: "I don't see why we should support the Society alone. It isn't fair. I, for one, won't stay if you boys won't help."

Alice: "I can't stay if you don't, Grace. I always do what you do."

Nelly (spiritedly): "What has gotten into you all! Florence and I are the only ones left of the Junior Missionary Society—all because Tom Bacon's father was kind enough to give him an allowance! And he never had near as much as fifty cents a week before in his whole life, I guess."

Tom: "I'm tired of missionary work, I tell you." (Telephone rings; Florence answers).

Florence (at phone): "Hello. Oh, I'm so sorry. Yes, I'll tell them. Saturday? I hope she will soon be all right. Goodbye. (To others): "Miss Jessie has a bad headache and can't come today. She wants us to be sure to meet next Saturday morning, and bring our offerings."

Tom (diving for his hat): "Whoop! Come on boys, lets go and get a soda."

Grace and Alice (arm in arm): "Goodbye, boys; goodbye, girls."

Nelly: "Be sure and come Saturday."

Grace: "I don't know if I can."

Alice: "Perhaps I'll come. Are you coming, Florence?"

Nelly: "Of course Florence is coming. Miss Jessie would feel dreadfully if she knew all we've said this afternoon. Goodbye." (Grace and Alice follow the boys).

Florence: "Come on, Nelly. Lets go up to my house and sew."

Nelly: "All right, I wish we could send a fairy to show Tom what a pity it is for him to act as he does."

Florence: "Let's wish and wish and wish that he may have a change of heart! If one only believed a good thing long enough it is sure to come true."

Nelly: "All right. I'll help. Let us both believe hard that Tom is not nearly as bad as he seems, and that he may see things differently before Saturday. My! I wish I had fifty cents a week!"

Florence: "Come on, Nelly." (Gets hats and goes out). (Tom rushes in hot and out of breath. Flings himself into a chair).

Tom: "Wish I hadn't taken that soda; it makes me feel sleepy. Phew, it's hot! What horrid eyes Nelly Gray has, and Florence too (yawns) I wish (yawns) I—I—wish." (falls asleep). (Enter little Indian girl).

Indian girl: "I am a lucky little Indian girl. Why do I look so happy instead of sour and unhappy like the other little Indians? It is because dear Miss Haft at the Tama Mission found me and has been teaching me how to read and write and how to be clean. I never knew how to be happy until I came, and now instead of growing into a dirty Indian squaw, I am going to grow into a clean, intelligent American housewife, and bring up my children to love this beautiful country and be good citizens. Hundreds of my brothers and sisters are longing for a chance; who will help them?" (Looks all around, then at Tom; then steps to one side as an Egyptian girl comes in).

Egyptian girl: "My mother wanted to send me to a school where she heard they taught girls how to read and write. My father said girls never could learn anything, but to send me if my mother wanted to. My! but I was a rough, ignorant girl till I found my way to the good missionaries' school. It made me cry when I heard how the boys and girls across the sea save their money to help pay for my schooling. Some day I shall be a teacher in one of our schools and show other Egyptian girls how to lead a Christian life." (Joins Indian as happy Sudanese boy approaches on crutches).

Sudanese boy: "See what a happy little boy I am, although I use these wooden legs, I am happy because the good doctors at Khartum North have taken such good care of me. I have always had to lie on my back until they found me in the little mud house where we live. I have learned to be clean and tidy, too, and to love to be clean. And I bring a message from our little Sudanese boys, who want your help." (Joins others as little Italian girl advances. She is dressed in native style. Carries a tambourine).

Italian girl: "Away off in our own country everyone understands us little foreign children, and loves us. Won't you help us to feel at home, too, when the big ship leaves us on American soil? We have come, Italians, Croatians, French, to learn what America can teach us about being good Christians. Will you not give us a hearty welcome and a helping hand?" (Joins others as little boy and girl, hand in hand, come in. They are from the mountains of Kentucky. The boy is well dressed and happy; the girl ragged and sickly).

Boy: "My sister and I were born in the heart of the beautiful Southern mountains. Our great grandparents fought side by side with yours for this country's freedom. But we stayed in the mountains; our people were poor and had no advantages. Two years ago I was a wild, ragged boy back in the cabin with nine other children."

Girl: "Since brother went to the Frenchburg School and told me that the boys and girls were going to build a dormitory for girls at the same school so that little ignorant mountain girls shall have a chance to be good working Christians, I've longed and longed to go. I don't want to grow up in the mountains with nothing to make me want to be good. I want to work and to learn to teach other little girls. There are six in our own family to begin on. Oh, for a chance! I'd work my fingers off if I but had a chance to get into one of those schools." (Wipes eyes on apron. As they step aside, the little boy from India approaches).

Indian Boy: "Some people think it would be a good thing if some of us Indians would die. Many of them are dying now because they have not been taught how to live sanitary lives. But if you could see the fine men, the boys from the low-castes are growing into, you would never think that again. Why, we boys are learning not only how to work at good trades, and to read and write and figure like you do, but we are learning, too, to be good men; and we want to teach our own people. And the missionaries teach the girls, too, how to keep house properly, and to sew and do everything a girl should do, and the girls are anxious to teach our people, too." (Joins others as colored boy and girl approach hand in hand).

Boy: "Lawsy! Is you all lookin' fo' schoolin' too? Ah been wantin' to earn money for mammy and pappy but I can't count straight, an' Marse Gawg he say nobuddy wants a boy if he's gwine tor kill mine chickens w'en he tole to kill t'ree. An' we all wants to go to Sabbath School, too, but—" (looks at clothes).

Girl: "We all aint got no clothes but dese (points to his and her rags; dress tears as she pulls it) but ef dis yere lit gal had some schoolin' she could sew an' larn to marke a new dress, an' go to Sabbath School an' larn 'bout all de luv dat's in de worl'. Ain't dare no luv in de worl' fer lil' black boys an' girls?" (Others step forward and join Freedmen children).

All together:

"Love makes the world go round they say,
The love that fills us every day—
The love that comes from God, so true—
May we not share this love with you?"

(They circle around the sleeping Tom as they say the last line; then silently depart. Tom awakens, stretches and rubs his eyes).

Tom (looking around): "Was that a dream? It was the realest dream I ever had. Why, they were right here (pointing in front. Runs to the telephone). Hello. Central? Give me 589-J. Hello. Is that you Nelly? Say, Nell, I wish you'd tell the others that I wouldn't miss the next meeting for worlds, and I'm never going to drop out of the Junior Society, and I'm going to work hard between now and Saturday to make up the money I spent, and add more to my offering; and I have a wonderful dream to tell them, too. Don't forget—I'm going to work hard to help the Indians, Freedmen, Mountaineers, Italians and the boys and girls away over in Egypt, Indian and the Sudan all my life. Whoop. Goodbye." (Tableaux of all characters with large American flag held or draped behind them). Curtain.

"UNOPENED BLESSINGS."

Contributed Article by H. S. P.

The story is told of a poor man who carried on his shoulder a box of treasure of wondrous value, but he could not open the box. He begged help of every one he met to open the box that he might receive some benefit from the priceless things he possessed, but all in vain until one day he met a man who said to him: "Man, why don't you unlock the box? You have the key in your pocket."

Today the Christian Church is living on starvation diet in the midst of plenty. All around us are blessings of vineyard and field, blessings of basket and store, blessings of heart and life, which would be open to us if we would but use the key that is in our possession. We labor early and late to supply our bodily needs. We groan and pray for spiritual blessings.

If we would but listen we could almost hear the Father say, "My child, why criest thou unto me? All these things are prepared for you. Only use your key and the windows of heaven shall be opened and I will pour you out a blessing till there shall not be room enough to receive it."

The key is found in Malachi 3:10, "Bring ye all the tithes into the storehouse." You say, that is not practical. It may not be practical, but the Lord of hosts hath said it.

Washington, D. C.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

The glad news that Oregon voted "dry" was more appreciated when the word came from Mr. Matthews, missionary at Simnasho, that in the precinct where our Indians and Government employees vote (they have a precinct to themselves) out of 47 votes cast only one voted "wet." More than half of the voters were Indians.

In speaking of some of the encouraging features of the work Mr. Matthews relates the following: "We had studied the Sabbath School lesson about Jesus and Judas. We studied the career of Judas and its sad end because of sin. After the service we had a short 'testimony meeting'—a favorite kind of meeting with the Indian. One Indian told with tears running down his cheeks how he used to drink and run into all kinds of sin, and that while he could not read the Bible for himself, and did not understand everything, yet he knew that one day he would see Jesus because he knew Christ had forgiven him." It was a great joy to the missionary to see this visible evidence of God's power to so transform the life of one of the poor Indians.

It is with much pleasure we report that the vacancy at our Warm Springs Reservation has been filled. Rev. Mr. H. T. Jackson and family of Davenport, Iowa, arrived on the field December 4th, and will commence work at once.

The busy season at Tama is commencing as Christmas draws near: for that is the day when all the Indians are invited to dine at the Mission house, and all of those who are able accept the invitation. A good substantial meal is provided and each one receives a gift of some kind. Many of our missionary societies help in this celebration by generous contributions and other friends of the work vie with them in sending articles which gladden the day for these dark skinned brothers and sisters. A box of dressed dolls has been received from the Y. W. M. S. of the Tenth Church, N. S., Pittsburgh, Pa. The Women's Missionary Society of St. Charles. Iowa, has sent a box of dressed dolls. Montgomery Ward & Co., of Chicago, have sent two large boxes of assorted toys, and many other friends have promised donations, but as they have not been received, can not be reported at this writing.

We are deeply grateful to all the kind friends who are dividing their good things with our Indians and feel sure that to them Christmas will be just a little brighter and the Christ spirit a little more real.

The deed to the forty acres of ground occupied by our Mission at Simnasho, Oregon, has been signed, sealed and delivered by the Government, to the Women's General Missionary Society, free of all charge, and the land now belongs absolutely to us.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

Nov. 3, 1914. Miss Little had charge of the devotional exercises at the regular meeting of the Board. Mrs. Wilson and Mrs. Yourd led in prayer, Mrs. Porter presiding at the business sessions.

Minutes of previous meeting read and adopted.

An invitation from Cleveland Presbyterial to the W. G. M. S. to hold their convention of 1916 in Youngstown was forwarded to the Secretary of the Women's General Missionary Society.

Treasurer reports receipts, $8811.45; disbursements, $15069.45. Secretary of Finance delivered to the Treasurer the deed for 40 acres of land in Simnasho, Oregon, signed by President Wilson.

Foreign Secretary reported that since our last meeting and on account of pending war in Egypt there has been a change in date of sailing of our missionaries.

By action of the Board Miss Minnehaha Finney will receive furlough salary until time of sailing of Egyptian missionaries. After a season of prayer for guidance to enable us to decide as to the sailing of our missionaries, Mrs. Yourd moved that we do not allow our missionaries to go. Motion carried by a unanimous vote.

Mrs. Campbell introduced Miss M. Finney to each member of the Board and stated that Miss Finney has been appointed Evangelistic Secretary of the Delta. Miss Finney said the plan is that she shall have her room in Tanta Hospital, enabling her to come in touch with the patients, that when they leave the Hospital she can follow them up in their homes and villages to make their homes a center where she might go and work among their people, enabling her to visit the Government Schools, distribute temperance literature, which may be a means of opening up a way to reach these people as that is a bond of sympathy between the Mohammedans and our mission.

We had also the great pleasure of having Miss McMillan with us who is to have charge of the New Tanta building. Miss Sadie Thompson who has been in the mission work only one year opened up the school. Mrs. Coventry will help with the work. The work in Tanta School is one-third Mohammedan, one-third Copt, and one-third Syrian. They make every endeavor not to turn any away, for it is the means of reaching some of the girls out in the villages where there is only one Christian school in a district of about 1,000,000 people.

The Temperance Secretary will have 500 extra calendars printed for distribution at the Panama Pacific Expo.

The Freedmen's Secretary received reports from all the stations.

Indian Secretary reports that Mr. Dickey is located at Chicota, Texas.

Home Secretary received reports for the month of September from: Quincy Ave. Mission, Pittsburg, Kans.; average attendance Sabbath School, 86; calls, 100; entire school stays for church; Mrs. Mae Dougherty, missionary. Goodyear Allotment, Akron, Ohio, Sabbath School average attendance, 75; prayer meeting, 15; Junior, 18. Croation Mission, N. S., Pittsburgh, Pa.; not very full report. Brushton Italian Mission, number in Sabbath School, 185; average attendance, 46; calls, 185. Italian Mission, Wilmerding District, in Sabbath School, 80; average attendance, 50. Italian Mission, Rankin District, in Sabbath School, 30; average attendance, 22; time spent in visiting, four days a week; number of calls, 80; sewing class, 6 girls.

Washington, D. C.: Mrs. Coates' time expired November 1. The new church was dedicated in September.

Culver City, Cal.: The work for the month was calling. The new church is well on the way. The town is growing at the rate of several families a week.

Alimo Heights, San Antonio, Texas: Number in Sabbath School, 60; average attendance, 29; new members during month, 4; number of calls, 92.

Frenchburg, Ky.: Dr. Weidler writes that Dr. Stucky has examined the eyes of the pupils and found 23 cases of trachoma in the second and third stages.

The conditions are appalling. A hospital is an absolute necessity if the eyes of the pupils are to be saved.

The annual meeting of the Council of Women for Home Missions will be held in Brookline, December 1st, 2nd and 3rd.

The Congress of Missions will be held in the Steel tent in San Francisco either from May 31st to June 6th or from June 6th to June 13th, 1915.

The San Francisco Committee has adopted the Coronation pin as the emblem of the Congress of Missions.

Mrs. Yourd presided while the Thank-Offering Secretary gave a very encouraging report.

Nov. 17, 1914. The regular Board meeting convened at ten o'clock. Devotional exercises opened with prayer and were conducted by Mrs. Crawford. Mrs. Morton and Mrs. Wilson led in prayer. Our President was in her accustomed place and presided.

Minutes of previous meeting read and adopted.

Treasurer reported receipts from Nov. 1 to 16th, $7536.76; disbursements, $10210.32.

A letter from Mrs. Alter urging a general visitation to Presbyterials and Missionary Societies in the far West by members of the Board who attend the Annual Convention in Spokane.

Home Secretary received reports from all the stations. Miss Workman reports the mid-week prayer meeting the most encouraging feature of the work; average attendance, 29; organized a W. M. S. and Aid Society, 10 members; calls, 155. Miss Warnock reports average attendance in church, 16; in Sabbath School, 33; new members, 2; organized a W. M. S., 8 members; calls, 80. Croatian Mission, N. S., Pittsburgh, Pa., Miss Hamilton reports average attendance at Sabbath School, 40; calls, 46; average attendance at Singing School, 10; prayer meeting, 18; offering, $3.12, given to Junior Special; open meeting, October 29th, 90 present. Miss Ribet reports members in Sabbath School, 217; average attendance, 74; number in Night School, 61; average attendance, 10; calls, 192. Rev. Renzetti reports from same mission, average attendance at church, 75; at prayer meeting, 30; Rally Day, 1st Sabbath in October, 92 per cent. present; evening of same day held Communion, 95 Italians were present, 65 communed; 5 new members received, 3 on profession and 2 by certificate; calls, 60.

Culver City, Cal.: The dedication of New Church and the beginning of regular services took place October 18th, 140 present; dedication offering, $26.92; Sabbath School membership, 11; Cradle Roll, 6; calls, 80.

Frenchburg, Ky.: Average attendance at church, 80; Sabbath School, 120; ministrations on account of death and sickness, 8; calls, 20; offerings of congregation, $38.65; Sabbath School, $9.02; Junior, $1.16; number of pupils in school, 140; average attendance, 96; new pupils, 5; preaching services, 8; prayer meeting, 2; Sabbath School sessions, 4.

Report of Field Secretary, Mrs. J. C. Alter: 7 meetings in San Francisco Presbytery; 18 in Puget Sound; a W. M. S. organized in 2nd Everett; Spokane Presbyterial, 11 meetings; Y. W. Society organized at North Yakima.

Foreign Secretary read a communication from Mrs. Knox, Chairman of Federation of Women's Boards of United States, in reference to the Missionary Educational Movement of the U. S. and Canada, concerning the proposed Religious Exhibit at the Panama-Pacific Exposition. Our Board agreed to stand our share of the expense.

Indian Secretary received reports from all the stations. Read a letter from an Indian wanting to know if they could hold Temperance meetings and Missionary meetings alternately. Mr. Mathews writes that at the election, out of 47 votes cast, only one went wet. Mr. Speere writes that the repair work at Warm Springs is progressing. The Secretary reports that we will soon have the deed for land at Warm Springs.

Freedmen's Secretary read a letter from Mrs. Cotton, Canton Bend, describing conditions around the station, poor crops, short food supply, and that they need children's clothing very badly.

A letter from Prairie was read in which mention was made of the unusual interest in the school which was ascribed to the fact that Prairie had taken honors at the State Fair. They had the largest literary exhibit and took the first prize, $20.00. The inscription over the exhibit was, "Wilcox County U. P. Mission." Miller's Ferry, Prairie and Camden took prizes. Mr. Patterson of the Floral Gardens offered to lay off the school grounds. Mrs. Johnson reports that Miss Moore is now at Miller's Ferry. Members of the Mothers' Meeting are planning to erect a building for a permanent meeting place. Judge Henderson gave them $50 and two acres of land, brick for pillars and lumber. The husbands will give labor. Mrs. Johnson asked to be excused from further responsibility after April 30, 1915, and stated she was willing to find a new Superintendent.

Junior Secretary reported two new and two reorganized societies and a new society in Allegheny Presbyterial at Russelltown.

The Thank-Offering Secretary reported that 51,000 Women's; 12,000 Young Women's, and 10,000 Junior envelopes have been sent out. The largest order during three months was received last week. Many encouraging letters received.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Rev. W. A. Matthews, Simnasho, Oregon.
Rev. D. A. Cooper, Tama, Iowa.
Rev. H. T. Jackson, Warm Springs, Ore.

Send donations of clothing or fruit to Warm Springs, Oregon. Post office address, Warm Springs, Ore.; Freight, Mecca, Ore., Oregon Trunk R. R.; Express, Mecca, Ore., Oregon Northern or Great Northern Express Co.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburg, Pa.
Miss Mary A. Workman, Akron, Ohio.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Mrs. A. W. Coates, Washington, D. C.
Miss Clenore Ribet, (Italian), Pittsburgh, Pa.
Miss Anna DeSantis, (Italian), McKeesport, Pa.
Miss Irma G. Allen, Culver City, Cal.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.

*Bristol, Tenn.—Rev. F. W. Woodfin.

Cleveland, Tenn.—Rev. J. L. Cary.

Riceville, Tenn.—Prof. W. P. Ware.

*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.

Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.

Miller's Ferry, Ala.—Rev. C. H. Johnson, Camden, Ala. Mark "For Miller's Ferry."

Prairie, Ala.—Prof. Thos. M. Elliott, Post-office address, Prairie, Ala.; shipping point, Catherine, Ala.

*Arlington, Ala.—Rev. John T. Arter, Post-office address, Annie Manie; shipping point, Arlington, Ala.

*Chase City, Va.—Rev. F. W. Wilson.

Bluestone, Va.—Prof. R. P. Williams, Post-office address, Jeffress, Va., R. F. D. 1; shipping point, Chase City, Va.

Norfolk, Va.—Rev. Wm. McKirahan.

Henderson, Vance County, N. C.—Rev. John A. Cotton.

Townsville, N. C.—Prof. W. E. Williams

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

A CORRECT

THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE

Annual Report of the Presby

INSTRUCTIONS—Send one of the enclosed blanks to each organization under the
King's Daughters, Mission Circles, Junior Missionary Societies, Junior Christ-
Record President's address, Name of Society, Membership and Contributions of
butions or not.
cents except in Thank-Offering column.
Jefferson Ave., Washington, Pa. Use enclosed postal to notify Secretary of re-

CONGREGATION	NAME OF SOCIETY	Number of Members	NAME OF PRESIDENT	P. O. AND STATE	Foreign Missions	Foreign Salaries	Home Missions	Indian Work	Freedmen's Missions	Church Extension Parsonage	Ministerial Relief	Young Women's Special Work	Junior Special Work
Amity	W. M. S.	60	Mrs. Amelia Anderson	Duncanville, Me.	...	100	75	...	50	25	10	.....	...
Bridgewater	W. M. S.	40	Mrs. Sophie Gault ...	Cutler, Me.	5	25	35	10	...	5	...	.....	...
Cushing	W. M. S.	15	Miss Margaret Burns.	620 N. 5th Ave., Cutler, Me.	...	30	25	5	5	.....	15	.....	...
Derwent	W. M. S.	27	Mrs. Mary Jacobs....	Dayton, Me., R. D. 1	12	10	5	10	...	13	...	.....	...
Elwyn	W. M. S.	18	Miss Louis Metz.....	Mill Run, Me.	10	15	8	17	...	.....	5	.....	...
Glyde	W. M. S.	19	Mrs. Jane Thomas....	Clarktown, Me.	8	5	...	5	10	.....	9	.....	...
Hume	W. M. S.	45	Mrs. Elzbth. Cummins	521 Cutler Ave., Hume, Me.	27	20	57	10	20	5	5	.....	...
Independence	W. M. S.	21	Miss Mary Fox......	Martin's Mills, Me., R. R. 3	...	5	15	5	...	.....	...	.....	...
Jaspar	W. M. S.	17	Mrs. Susan Blake....	Hopkinsville, Me.	10	...	5	...	5	5	...	.....	...
Kingsley ...	W. M. S.	24	Mrs. Lizzie Holt.....	Hugheston, Me.	...	5	30	20	...	5	2	.....	...
Longshore ..	W. M. S.	38	Mrs. J. M. Elwell....	721 1st St., Newton, Me. ..	15	...	10	...	5	.....	...	.....	...
Mooreton ...	W. M. S.	20	Mrs. Ruth Garrison..	Westport, Me.	...	5	15	5	...	.....	...	.....	...
Neffville ...	W. M. S.	18	Miss Cyntha Pryor ..	Millbrook, Me.	5	10	...	...	5	5	...	.....	...
Ashtown ...	W. M. S.	15	Miss Prudence Paul..	West Haven, Me.	5	...	...	10	...	.....	4	.....	...
Perry	W. M. S.	42	Miss Patience Hope..	Mt. Pleasant, Me.	20	35	10	...	8	.....	...	.....	...
Reedsville ..	W. M. S.	31	Mrs. J. T. Black.....	Greenwich, Me.	...	10	19	...	...	.....	...	.....	...
Trinton	W. M. S.	25	Miss Margaret Stowe.	Waterbury, Me.	...	10	...	10	...	5	...	.....	...
Chariton ...	W. M. S.	55	Mrs. Jane Morse.....	Pottstown, Me.	18	20	84	10	15	15	10	.....	...
Jamestown .	W. M. S.	17	Mrs. W. T. Adams...	Stoddard, Me.	3	...	6	4	...	.....	...	.....	...
Fuller	W. M. S.	82	Mrs. T. M. Rose.....	142 W. 68th St., Cutler, Me.	85	30	65	10	35	10	10	.....	...
Brighton ...	W. M. S.	47	Mrs. J. M. Kelley....	Henderson, Me.	10	40	75	30	10	10	...	.....	...
*Robinson ..	W. M. S.	16	Mrs. Wm. Denney....	Frenchburg, Me.	...	5	...	2	2	.....	...	.....	...
Fair Oaks ..	W. M. S.	29	Mrs. Justin Curtis...	Trenton, Me.	16	16	10	...	10	.....	...	.....	...
†Troy	W. M. S.				...	...	...	...	...	.....	...	.....	...
	Total	690			249	396	549	163	180	103	70	.....	...

*New Society. †Disbanded. Glyde W. M. S. reported $5.00 undersigned. Longshore W. M. S. sent $18.00 to the Henderson, Tenn., Hospital.

Number Societies in Presbyterial, 48.

Women's, 24.

Young Women's, 7.

Junior, 14.

Little Light Bearers', 3.

Little Light Bearers' Contribution, $10.

Time and Place of Presbyterial Meetings.

Spring. May—Cutler.

Fall. October—Mt. Pleasant.

PRESBYTERIAL

President, Mrs. Dorothea Beck,
Address, 712 Plymouth Ave., Cutler, Me.

Recording Secretary, Miss Jane Boyd,
Address, 1241 N. 8th St., Cutler, Me.

Corresponding Secretary, Mrs. E. C. Elliott,
Address, Pottstown, Me.

Treasurer, Mrs. W. F. Adams,
Address, Stoddard, Me,

This chart has been given a place in this issue to help those whose business
there have been incorrect reports sent in is the reason for offering this for a pattern.
hoped will bring desired results.

BLANK

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

tery of Bridgewater, Maine

care of the Women's General Missionary Society: Women's, Young Women's,
ian Unions, Junior Endeavors, Mission Bands, Little Light Bearers.
all organizations; also of all recent organizations whether they have made contri-
The Secretary preparing this report will insert her name and address. Omit
Fill and return this blank not later than April 15th, to Jennie H. Clark, 622
ceipt of blanks.

Presbyterial Expense Fund	Temperance	Other Objects Women's Association Work					TOTAL	No. New Societies	No. New Members	No. of Boxes	Estimated Value of Boxes	Women's Missionary Magazine	Junior Missionary Magazine	Senior Thank-Offering of Fall 19..	Y. W. Thank-Offering of Fall 19..	Junior Thank-Offering of Fall 19..	Standard of Efficiency in Per Cent.	Life Members for 1914-15	Isaiah 41:6 Fund
		Congregational Work	District Work	Orphans' Home	Columbia Hospital	Aged People's Home													
6	10	.....	...	10	.....	170	456	.....	.....	...	.....	41	.....	150.00	....	....	35	1	......
3	...	.....	...	5	26	.....	114	.....	.....	...	.....	18	.....	63.00	....	....	85	.....	......
4	15	.....	...	...	17	.....	116	.....	.....	...	15	6	.....	70.00	....	....	40	2	......
3	95	.....	...	...	.....	10	158	.....	.....	...	.....	5	.....	25.15	....	....	25	1	......
6	5	58	...	5	12	.....	141	.....	.....	...	.....	7	.....	40.00	....	....	45	.....	......
3	...	.....	...	...	.....	5	45	.....	.....	...	.....	8	.....	25.45	....	....	20	1	......
3	2	14	...	10	10	10	193	.....	9	3	63	27	.....	128.00	....	....	80	.....	......
3	...	.....	...	...	5	.....	33	.....	.....	1	14	5	.....	40.00	....	....	40	.....	......
3	...	11	...	...	.....	.....	39	.....	1	2	20	8	.....	42.05	....	....	20	.....	......
6	1	.....	...	...	.....	5	74	.....	6	...	.....	11	.....	52.00	....	....	90	2	......
5	...	.....	...	...	.....	.....	35	.....	2	5	75	10	.....	90.00	....	....	65	.....	......
3	...	.....	...	...	.....	.....	28	.....	3	...	.....	13	.....	42.25	....	....	70	.....	......
6	...	15	...	...	.....	6	52	.....	.....	1	10	7	.....	22.00	....	....	80	1	......
3	2	.....	...	...	4	.....	28	.....	1	...	.....	5	.....	15.30	....	....	.....	.....	......
3	...	12	...	...	.....	5	93	.....	6	...	.....	22	.....	85.00	....	....	30	2	......
3	...	75	...	...	.....	.....	107	.....	4	...	.....	17	.....	48.10	....	....	75	.....	......
5	...	.....	...	...	7	.....	37	.....	3	...	.....	14	.....	39.00	....	....	55	.....	......
5	...	.....	...	...	.....	10	187	.....	.....	3	18	31	.....	208.00	....	....	75	.....	......
3	...	.....	...	2	4	.....	22	.....	5	2	20	2	.....	19.35	....	....	80	.....	......
5	5	.....	...	...	.....	.....	255	.....	.....	...	.....	48	.....	197.00	....	....	90	.....	......
6	...	195	50	...	.....	15	441	.....	9	2	30	38	.....	301.00	....	....	40	.....	......
3	...	12	...	...	.....	.....	24	1	.....	...	.....	4	.....	28.15	....	....	85	.....	......
3	...	5	10	...	.....	10	80	.....	1	...	.....	9	.....	24.00	....	....	75	1	......
......	...	......	...	...	......	......	....	.....	.....	...	......	......	.....	....	....	....	......	.....	......
93	135	397	60	32	85	246	2758	1	50	19	265	356	.....	1754.80	....	....	45	10	.....

PRESBYTERIAL

Thank-Offering Secretary, Miss Patience Hope,
Address, Mt. Pleasant, Me.

Young Women's Secretary, Miss Cyntha Pryor,
Address, Millbrook, Me.

Junior Secretary, Mrs. J. M. Kelley,
Address, Frenchburg, Me.

Literature Secretary, Miss Lizzie Holt,
Address, Hughestown, Me.

Temperance Secretary, Miss Margaret Burns,
Address, 620 N. 5th Ave., Cutler, Me.

W. G. M. S. Expense Fund......................$5.00

EXPLANATION ON HOW TO FILL OUT A BLANK CORRECTLY.

Please notice that the number of members in each Society is given; that only even dollars are written in all columns except the Thank-Offering. Any amount given for which there is no specific column is written in a foot note. In the Standard of Efficiency column the standing of each society is given in per cent. That there is no writing in the columns specified for figures only.

it is to make similar reports to the Statistical Secretary before April 15th. That
This copy has been given at an outlay of time, labor, and money and it is

Treasurer's Report for the Months of October and November, 1914.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Young Women's Special	Senior Life Membership	Contingent Fund	Women's Asso. Work			Temperance	Isaiah 41:6 Fund	Miscellaneous	TOTAL
												Orphans' Home	Home for Aged People	Columbia Hospital				
Albany		12.50																12.50
Allegheny	131.00	187.00	174.00		59.00	26.00		30.00	5.00						9.00			621.00
Arkansas Valley		70.00	17.00	5.00	8.00		2.00								1.00			103.00
Beaver Valley	74.00	242.00	42.00	5.00	48.00		5.00	7.00	25.00									448.00
Boston	35.00	137.50	20.00	5.00	17.00													214.50
Butler	24.00	73.00	9.00	4.00	5.00		5.00		62.00			43.00						225.00
Caledonia	17.00	10.00	11.00	11.00	22.00		7.00	6.00										84.00
Cedar Rapids	10.00	141.00	10.00	55.00	10.00													226.00
Chartiers	10.00	621.00	10.00	15.00	5.00	27.00			43.00			2.00						733.00
Chicago		130.00																130.00
Cleveland	81.00	187.50	15.00	10.00				3.00			5.00					7.50		309.00
College Springs	17.00	588.00	52.00	12.00	22.00	22.00			10.00						4.00			727.00
Colorado		155.00	7.00	7.00	7.00	2.00					1.00							179.00
Concordia		60.00	5.00		5.00													70.00
Conemaugh		200.00																200.00
Delaware		30.00		3.00	12.00	10.00												55.00
Des Moines		125.00	23.00	5.00	16.00				23.00						1.00			193.00
Detroit	34.00				5.00													39.00
Frankfort	5.00		5.00		10.00													20.00
Garnett		33.00		2.00	3.00	5.00	2.00	3.00										48.00
Hudson				10.00														10.00
Idaho	12.00		10.00						9.00		1.00							32.00
Illinois Southern		225.00			4.00	24.00												253.00
Indiana	29.00	210.00	25.00		5.00	2.00												271.00
Indiana Northern	8.00		7.00		12.00													27.00
Iowa Northwestern	5.00		10.00		5.00													20.00
Kansas City	8.00	30.00	8.00						5.00									51.00
Lake	59.00	113.00	57.00	1.00	22.00		14.00	9.00	3.00									278.00
Los Angeles	10.00	275.00	66.00	25.00	7.00		33.00	9.00							2.00			427.00
Mansfield		43.00	11.00															54.00
Mercer	25.00	250.00				3.00												278.00
Monmouth	15.00	65.00		5.00	5.00	2.00			20.00									112.00
Monongahela	75.00	1530.00	410.00		165.00				55.00									2235.00
Muskingum	56.00	213.00	25.00	20.00	35.00		20.00	10.00										379.00
New Jersey	5.00		30.00															35.00
Ohio First	18.00	175.00	39.00		32.00	18.00	6.00	6.00										294.00
Oklahoma	5.00		8.00	5.00	4.00													22.00
Omaha	10.00				12.00				7.00									29.00
Pawnee	5.00		10.00		15.00													30.00
Philadelphia	35.00	275.00	10.00	23.00	11.00		4.00					1.00		5.00	4.00			368.00
Pittsburgh	25.00	10.00	5.00	10.00	15.00													65.00
Puget Sound	27.00	47.00	30.00		5.00													109.00
Rock Island	47.00		16.00	15.00	15.00			5.00										98.00
San Francisco	15.00	69.00	24.00	3.00	3.00													114.00
Sidney	41.00		26.00		34.00		1.00	2.00			1.00							105.00

Spokane		5.00															5.00
Steubenville	43.00	65.00	36.00		25.00				30.00								199.00
Texas		9.00															9.00
Vermont					10.00												10.00
Westmoreland	57.00	78.00	58.00	13.00		13.00		11.00									230.00
Xenia	15.00	31.00	32.00	26.00	27.00		12.00	12.00	20.00								175.00
First, Indianapolis		150.00															150.00
McFarland Family		150.00															150.00
North Bend Cong.		125.00															125.00
S. S., 10th, Philadelphia		125.00															125.00
Friends, 1st, Wilkinsburg		150.00															150.00
Industrial Depts.					78.34												78.34
Interest		9.22	5.60								319.36						334.18
M. S. Class, 1st, N. S., Pgh.	35.00																35.00
Mrs. A. R. Tedford								6.00									6.00
Refunds			2.00	9.19			81.36										92.55
Bequest, Agnes Melville																95.00	95.00
Mrs. D. M. Ogilvie														2.00			2.00
Jane Slemons, Annuity																500.00	500.00
Item of Cents											.05						.05
Re-payments on Loans							2546.71									191.17	2737.38
TOTALS	$1123.00	$7429.72	$1360.60	$304.19	$800.34	$154.00	$2739.07	$119.00	$317.00	....	$327.41	$ 46.00	....	$ 5.00	$23.00	$ 7.50	$786.17	$15542.00

PAYMENTS ON PARSONAGE LOANS: East Mansfield, Ohio, $10.00; Forest Avenue, Bellevue, Pa., $83.25; Waterloo, Iowa, $11.75; Canton, Ohio, $69.38; Canon City, Col., $100.00; Long Beach, Calif., $69.38; Rock Island, Ill., $80.00; Central Falls, R. I., $69.38; S. Omaha, Nebr., $38.50; Saxman, Kans., $67.00; Manhattan, Kans., $52.73; Gas City, Kans., $26.50; Ewing, Nebr., $20.44; Harvard Heights, Los Angeles, Calif., $69.38; Meridian, Pa., $62.00; Whittier, Calif., $26.50; Hutchinson, Kans., $47.18; West Allis, Wis., $50.00; West Middlesex, Pa., $74.00; Bristol, Col., $44.40; Eighth, Chicago, $46.86; North, Allegheny, Pa., $77.70; Brookings, S. Dak., $41.63; Guthrie, Okla., $55.50; Spirit Lake, Idaho, $44.80; Third, Seattle, Wash., $58.86; Parma, Idaho, $58.28; Burlington, Wash., $41.18; First, Indianapolis, Ind., $83.26; McClellan Heights, Davenport, Iowa, $24.98; West Side, Monmouth, Ill., $83.25; Chariton, Iowa, $12.50; Oakland, Calif., $25.00; Nampa, Idaho, $55.50; Warrington Ave., Pittsburgh, $50.00; Farrell, Pa., $80.48; Ingleside, San Francisco, Calif., $37.47; Oklahoma City, Okla., $25.00; Luxor, Egypt, $180.00; Middletown, Ohio, $100.00; Arkansas City, Kans., $83.34; Fairhill, Philadelphia, Pa., $54.00; Manhattan, Kans., $52.73; East Mansfield, Ohio, $10.00; Roosevelt, Okla., $16.65; Oklahoma City, Okla., $23.00; Third, Portland, $52.97.

RE-PAYMENTS ON LOANS: Chartiers Congregation, $91.17; Palisade Ave., W. Hoboken, N. J., $160.00.

Total Disbursements for the Months of October and November, $26193.89.

MRS. J. B. HILL, Treasurer,
5630 Bartlett St., Pittsburgh, Pa.

NEW SUBSCRIPTIONS TO THE WOMEN'S MISSIONARY MAGAZINE. NOV. 25 TO DEC. 28, 1914. IS YOUR SOCIETY HERE?

Previously reported	55	R. P. Church, Fairview, Pa.	1	Clarinda, Iowa	2
Princeton, Ind.	1	Argyle, N. Y.	1	Pittsburgh, Pa.	2
Third Church, St. Louis, Mo.	1	West Middletown, Pa.	1	Fairhill Church, Philadelphia	1
Shannon City, Iowa	1	Nampa, Idaho	1	Seaman, Ohio	2
First and Second Churches, Springfield, Ohio, for Y. W. C. A.	1	Santa Ana, Cal.	4	Washington, Iowa	4
Sixth Church, Pittsburgh, Pa.	1	Mission Creek Cong., Summerfield, Kans.	1	Washington, D. C.	1
Mt. Vernon, Wash.	2	Newton, Iowa	1	New Kensington, Pa.	2
		West Newton, Pa.	1	Pasadena, Cal.	1
				Second Church, Xenia, Ohio	1

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Roma Beatty, Appointed 1909 ......Sialkot City
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Lois Buchanan, Appointed 1910 ......Gujranwala
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 ......Sargodha
Miss Laurella Dickson, Appointed 1897 .....Gurdaspur
Miss Margaret Fehlman, Appointed 1913 ...Sialkot City
Miss Bessie Fleming, Appointed 1913 .....Sialkot City
Miss E. M. Gordon, Appointed 1893 ....Jhelum
Miss A. M. Hamilton, Appointed 1902 ......Rawalpindi
Miss L. B. Hamilton, Appointed 1908 ....Zafarwal
Miss Nancy Hadley, Appointed 1904 ....———
Miss Winifred Heston, M. D., Appointed 1910 .Sargodha
Miss Kate A. Hill, Appointed 1896 ....Sangla Hill
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 ......Sangla Hill
Miss Mary Kyle, Appointed 1904 ....Pasrur
Miss Olive Laing, Appointed 1912 ....Gurdaspur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss M. E. Lawrance, Appointed 1909 ....Pasrur
Miss Mary E. Logan, Appointed 1891 ....Jhelum
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 ....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss Mary R. Martin, Appointed 1890 .....Sialkot City
Miss E. J. Martin, Appointed 1896 ....Pasrur
Miss Fanny C. Martin, Appointed 1895 ....———
Miss Emma Minger, Appointed 1902 ....Sangla Hill
Miss Henrietta Moore, Appointed 1898 ....Sialkot City
Miss Jean Morrison, Appointed 1895 ....———
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Martha J. Strong, Appointed 1914 ....———
Miss Ruth Warnock, Appointed 1913 ......Sialkot City
Miss Josephine White, Appointed 1884 .....Rawalpindi
Miss Marie White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 ....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 ....Madhopur
Miss Rosa T. Wilson, Appointed 1886 ....Madhopur
Miss M. M. Wilson, Appointed 1904 ....Gujranwala
Miss Ethel Wilson, Appointed 1913 ....Sialkot City

HOME ON FURLOUGH FROM INDIA.

Miss Emma Dean Anderson, Appointed 1881, Point Marion, Pa.

Miss E. G. Gordon, (Missionary Emeritus), Appointed 1854, Pattersonville, N. Y.

Miss Hazel Bennett, Appointed 1909, New Wilmington, Pa.

Miss Lena Brotherston, Appointed 1906, Gilbertsville, Mass.

Miss Henrietta Cowden, Appointed 1905, Quaker City, Ohio.

Mrs Alice McClure, Appointed 1897, New Wilmington, Pa.

Miss J. E. Martin, Appointed 1906 ....Pittsburg, Kans.

EGYPT.

Miss A. B. Atchison, Appointed 1904 ....Cairo
Miss Mary E. Baird, Appointed 1913 ....Tanta
Miss E. M. Barnes, Appointed 1911 ....Cairo
Miss Margaret Bell, Appointed 1901 ....Monsoura
Miss Leota Cabeen, Appointed 1909 ....Alexandria
Miss Anna B. Criswell, Appointed 1904 ....Assiut
Miss Mabel B. Dickey, Appointed 1912 ....Monsura
Miss Ella Downie, Appointed 1913 ....Luxor
Miss Ruth Margaret Eddy, Appointed 1914 ......———
Miss Helen J. Ferrier, Appointed 1900 ....Luxor
Miss Minnehaha Finney, Appointed 1894 ....Tanta
Miss Elsie French, Appointed 1909 ....Zagazig
Miss Davida M. Finney, Appointed 1914 ....———
Miss Rena Hogg, Appointed 1896 ....Assiut
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss May Holland, Appointed 1913 ....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss M. F. Kerr, Appointed 1908 ....Cairo
Miss Roxie Martin, Appointed 1901 ....Cairo
Miss Olive T. Mason, Appointed 1912 ......Alexandria
Miss Anna McConnaughy, Appointed 1903 ....Cairo
Miss Eula McClenahan, Appointed 1908 ....Alexandria
Miss Carol McMillan, Appointed 1906 ....Tanta
Miss Marion Paden, Appointed 1902 ....Beni Suef
Miss Mary M. Pattison, Appointed 1912 ....Cairo
Miss Nellie C. Smith, Appointed 1911 ....Tanta
Miss Margaret Smith, Appointed 1872 ....Cairo
Miss A. Y. Thompson, Appointed 1871 ....Cairo
Miss Sadie Thompson, Appointed 1913 ....Assiut
Miss Ida B. Whiteside, Appointed 1913 ....Luxor
Miss Roe Williams, Appointed 1911 ....Assiut
Miss Ruth A. Work, Appointed 1904 ....Assiut
Miss Laura Walker, Appointed 1904 ....Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson, New Athens, Ohio.
Miss Lois McCracken, Appointed 1912, Pittsburgh, Pa.
Miss Carrie Buchanan, Appointed 1893, Hebron, Ind.

SUDAN.

Miss Fannie G. Bradford, Appointed 1907, Khartum North.

Miss Elsie E. Grove, Appointed 1912 ...Khartum North.

Miss Sarah Isabella Dight, Appointed 1914 .....———

HOME ON FURLOUGH:

Miss Aulora McIntyre, Appointed 1911 ....———

Address All Letters Care American Mission.

Give Christ the Best.

Christ wants the best. He in far-off-ages
Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own with gentle pleading
To lay their highest hopes and brightest talent at His feet;
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him
The best we have.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace,
And in His service, as we're growing stronger,
The calls of grand achievements still increase;
The richest gifts for us on earth, or in the heaven above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave us His precious life upon the cross;
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

Selected.

CHILDREN AT PLAY

IN ONE OF THE CRAMPED PLAY-GROUNDS OF THE LOWER EAST SIDE, NEW YORK CITY

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